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MILITARY MANPOWER

Military Manpower

PSYCHOLOGY AS APPLIED TO THE TRAINING OF MEN AND THE INCREASE OF THEIR EFFECTIVENESS

BY

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WITH A FOREWORD BY

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PREFACE

At the request of the Commandant I have prepared this book for use at the United States Military Academy, and designed it for use in informal discussions rather than in recitations. We believe that excellence in the art of handling men is a prime requirement for army officers; and that it can be had only from an intimate personal understanding of the principles involved, not from blindly following rules. A good leader of men is one whose impulses are right; and these impulses come from a genuine acceptance of principles, from one's own beliefs, feelings, and experiences.

We believe this capacity may be best reached through personal thought and experience brought out by informal discussion. Blank pages have been inserted to give instructors and students opportunity to make any notes which may be of peculiar personal value.

The late war has again proved that machines and cold science cannot win alone. They may test man's endurance almost to the limit, but in the end superior manpower wins. It is the fiber of our manpower that counts. And this fiber is the peculiar care of the psychological part of soldiering—of leadership. It is generally accepted that "a knowledge of human nature is half the art of war,"—that the psychologic elements are

vital considerations for an army leader. Yet these elements have not heretofore been made a matter of required study for the military student, and the young officer has had to learn them only through long and often bitter experience.

The life of an army officer, by common repute, is narrow and narrowing. In reality it should be as broad as human nature. In no other profession does the human equation play a more important part. Army discipline, also by common repute, is narrowing, opposed to the modern idea of individualism, and altogether a relic of the Dark Ages. In reality the discipline demanded by the requirements of modern war is quite the opposite of this reputed old time subserviency. It calls for the highest development of the individual soldier, and comes only with his increased manliness. It is our ambition to bring to the young officers of the Service an appreciation of the broad field before them, and an ability to engage in its activities with a fair comprehension of its psychologic requirements and opportunities.

We therefore treat on broad lines the psychologic aspects of the military profession. They fall naturally into three parts: first, an analysis and explanation of the various psychologic elements, with conclusions as to their requirements; second, a consideration of the principles which enable the student to make himself a good leader; and last a consideration of those elements in training which enable the leader to make his men good soldiers.

Lincoln C. Andrews.

CONTENTS

CHAPTER I

ANALYSIS AND EXPLANATION OF PSYCHOLOGIC ELEMENTS

	PAR.	PAGE
THE ESTIMATE	1	1
THE MILITARY MACHINE	8	4
ORGANIZATION	9	5
SUBORDINATION	11	7
TEAMWORK	15	9
COMMAND	18	11
DISCIPLINE	20	13
MORALE	31	21
LEADERSHIP	37	26
Using Human Tools	42	29
Right to Self-respect	46	31
Citizens of Democracy	47	32
Personal Character	50	34
Instincts and Habits	51	35
Instinct of Leadership	54	37
Personality	58	39

CHAPTER II

THE PRINCIPLES OF LEADERSHIP

THE OBJECT OF LEADERSHIP	62	42
PERSONAL QUALITIES	63	43
QUALIFYING FOR LEADERSHIP	66	45
SELF-CONTROL	71	47
THE MILITARY CHARACTER	73	49

	PAR.	PAGE
PERSONAL APPEARANCE	76	52
As to Dignity	76	52
As to Example	77	53
Ability to Lead	78	54
Knowledge of Details	79	55
POPULARITY	80	55
JUSTICE AND FAIRNESS	82	57
LOYALTY AND INITIATIVE	83	58
DEVELOPMENT OF MEN'S POWERS	84	59
SELF-RESPECT	85	60
In the Leader	86	61
In the Men	87	62
COURAGE AND FORCE OF CHARACTER	88	62
CONTROL BY POWER OF EXAMPLE	89	63
PERSONAL PRIDE	90	65
PRIDE IN ORGANIZATION	91	66
DECISION	92	67
THINKING	93	68
A REPRESENTATIVE OF AUTHORITY	94	69
SYMPTOMS AND RESULTS OF POOR LEADERSHIP	95	69
PRESTIGE AND SUGGESTIONS	97	71
ASKING MEN'S OPINIONS	98	72
THE HEAD OF THE FAMILY	99	73
THE GROUP SPIRIT	100	74
This Spirit Requires Efficiency	101	75
Where Leadership Really Shows	102	76
ASSURING CONFIDENCE AND JUSTICE	103	77
CREATING AND MAINTAINING DISCIPLINE	104	78
Discipline from Rewards	105	79
Influence of Good and Poor Men	106	79
Leader a Maker of Men	107	81
DISCIPLINE BY PUNISHMENT	108	82
Investigation of Offense	110	83
Actual Punishment Unnecessary	111	84
The Leader's Responsibility	112	85
Prompt Action Necessary	113	85

	PAR.	PAGE
CARE OF MEN	114	86
GIVING ORDERS	116	88
How to Give an Order	117	89
How Not to Give Orders	118	89
The Why of an Order	120	90
Necessity for Following up Instructions	122	91
Willful Disobedience	124	92
Orders Rarely Necessary	125	94
THE TONE OF VOICE	126	94
SUPERVISION	127	95
CHOOSING MEN FOR TASKS	128	97
CHEERFULNESS	129	98
GROWLING PERMISSIBLE	130	99
LOYALTY BY EXAMPLE	131	100
When to Question Orders	132	100
RECEIVING INSTRUCTIONS	133	101
TALKING TO MEN	134	101
Demanding Attention of All	135	102
Talking to Individuals	136	103
Example Better than Talk	137	104
Proper Subjects for Talk	138	104
TALKS BY THE COMMANDER	139	105
MUTUAL ACQUAINTANCE AMONG SUBORDINATES	140	107
RELATIONSHIP BETWEEN LEADER AND MEN	141	107
RECEPTION OF NEW MEN	143	109
DEPENDING ON A MAN	144	111
TAKE TIME TO HEAR MEN	145	112
PROMOTION	146	113
KNOWING THE PURPOSE	148	114
JOY OF DOING WORK WELL	149	115
JOY IN ACCOMPLISHMENT	151	116
REPETITION	152	117
COMPETITION	153	118
TEAM COMPETITION	154	118
SURPLUS SPIRIT	155	119

CHAPTER III

PSYCHOLOGICAL ELEMENTS OF MILITARY TRAINING

	PAR.	PAGE
THE GENERAL OBJECT OF TRAINING	157	121
THE SPECIFIC OBJECT—TWOFOLD	158	122
INSTRUCTION DIFFERENTIATED FROM DRILL	161	123
TRAINING MUST BUILD CHARACTER	163	125
GOOD DRILL MASTERS	164	125
THE PSYCHOLOGY OF BATTLE	167	127
COURAGE TO BE DEVELOPED	168	130
FORMING HABITS	169	130
PRACTICAL SUGGESTIONS	170	131
Instructing a New Command	171	131
Supervising Instruction	173	133
Daily Progress	174	133
Increasing Efficiency	175	134
Tests	176	135
Atmosphere	177	135
Progressive Steps	178	136
Manual of Arms	179	137
Watch the Feet	180	138
Marching from a Halt	181	139
Imitation	182	139
CLOSE ORDER DRILL	183	140
Guides	190	146
Distance	192	148
Alignment	193	148
Comments	194	148
Personal Corrections	195	149
"Pep"	196	149
Alertness	197	150
Commands	199	151
Attention	203	153
File Closers	206	154
Counting Aloud	207	155
Giving Command on Certain Foot	208	155

	PAR.	PAGE
EXTENDED ORDER	209	156
The Fire Fight	210	156
Battle Exercises	213	159
Effect on Individuals	216	161
Designating the Target	218	162
Loss of Leaders	219	163
Do Not Seek Perfection	220	163
Decision and Resourcefulness from Practice	221	164
Desired Elements in the Critique	223	165
Using Time to Advantage	224	165
MARCHING	226	166
PHYSICAL TRAINING	227	167
MILITARY COURTESY	228	168
GUARD DUTY	229	169
SANITATION	230	170
FIRST AID	231	171
CEREMONIES	232	172
INFORMATION	233	173
SMALL ARMS PRACTICE	234	173
OTHER SUBJECTS	235	174
RIOT DUTY	237	175
Psychological Principles	240	177
Practical Suggestions	242	179
CONCLUSION	243	186

FOREWORD

Notwithstanding the marvelous achievements of science and invention, and their adaptation to modern warfare—notwithstanding the airplane, the dirigible, and the aerial bomb; the submarine, the mine, and the torpedo; the machine gun, poison gas, and super-range artillery, man's most important weapon in battle is, and will ever remain, man. In training against war, therefore, he must have our first and greatest attention.

Modern battle conditions make, to a degree never before known, the severest demands on a soldier's *character*. Has he the *manhood* to meet these unusual strains? Has he the knowledge, the self-confidence, the initiative, the ready fearlessness to accept responsibilities, to carry on successfully when orders from his superiors are wanting? Our training, and our methods of inculcating discipline must make sure that he has. They must be such as to exalt, to develop, and to strengthen his manly qualities.

Everything a soldier has to do to-day is better done in proportion to the strength and manliness of his character. The servility that characterized the old time discipline of fear and unthinking obedience to

autocratic control would unman the soldier of to-day and unfit him to meet present battle requirements. That type of discipline was suited in times past to the control of ignorant peasants who were neither required nor expected to think in battle. Not so to-day. We do not now deal with such men or with such conditions. The modern spread of education among the masses has made the situation vastly different. Our soldier of to-day is an educated citizen of the democratic community. The only reasonable thing to do is to recognize this fact and to take full advantage of it by basing our training and discipline on his intelligence, on his pride of self, race, and country, on his natural desire to do the right thing and to excel, and on a plan for developing his manliness instead of destroying it.

Training and maintenance of discipline are for the most part in the hands of subalterns. It is, therefore, of first importance to see that the young officers of the service have the right ideas about them. West Point has ever set an exalted standard for American manliness. It is altogether fitting and proper that her graduates should be experts in that art of training which has for its object the development of character and manliness. The late war proved that character and leadership were paramount qualifications for successful operations. Technique alone is not enough. These vital human qualifications should, therefore, not be left to chance and tradition but should be made an essential part of the education of our young officers.

In the training of officers during the war I used to

the greatest advantage as a basis for instruction along the above lines, General Andrews' writings on "Leadership." It having been decided by the Academic Board that studies in the psychology of command be introduced at the Military Academy and conducted by the Department of Tactics, it was natural that General Andrews, as the pioneer writer in this field, be asked to prepare the text-book for our use. I have been over the manuscript with him and believe that it will give military students such an understanding of the fundamental principles involved as will enable them to meet successfully the requirements of leadership under modern conditions.

ROBERT M. DANFORD.

MILITARY MANPOWER

MILITARY MANPOWER

CHAPTER I

ANALYSIS AND EXPLANATION OF PSYCHOLOGIC ELEMENTS

1. The Estimate. No matter how skilled in its technique, to be a successful leader in the military game one must have a definite idea of its object, and must clearly comprehend its psychologic elements together with what they mean to him personally in playing his part.

The one final object of the whole game is to win success in war through superiority in battle. The final test of our ability to play is made on the battle field where we meet the enemy and must beat him or be beaten. And the issue of this test is so tremendous, so vital to the nation, as to stir the blood of the most lethargic and to test the nerve and resource of our highest manhood. We may therefore count with assurance on having the keen interest of all engaged, and may depend on appealing successfully to their deeper emotions and feelings.

2. To meet this final test of battle the functioning of the whole military machine finally establishes a fighting line facing the enemy. This line is composed of certain

infantry platoons disposed side by side throughout its length, with others disposed in depth behind them to be brought in turn into the fight as conditions require—while over them, among them, and behind them are the units of all the auxiliary arms that modern war has brought into action.

3. The battle will be fought by these platoons, each fighting one of the many local combats whose ensemble will make up the whole battle. Ultimate success or defeat must be the combined result of the successes and failures of these combat platoons. Poor leadership in a few of them may mean only the unnecessary loss of the lives of their men—other units better led taking over their tasks from rear echelons. But while that is bad enough, if too many of these platoons be defeated we will meet not only the frightful losses in lives but must meet the unthinkable result of ultimate defeat in the battle.

4. We therefore see that no matter what the skill of our chiefs or the righteousness of our cause, in the final analysis ultimate victory or defeat rests in the hands of the leaders of the combat units. And not alone does it depend on their ability here to lead intelligently and courageously in the fight, but far more it depends on how they have performed the more exacting functions of leadership in the period of training and preparation. Have they brought their units to the test of battle properly fitted to meet it;—fit mentally, morally and physically; highly trained and highly resolved; each man confident in his own strength and ability, con-

fident of the teamwork of his fellows, sure of the ability, courage and stamina of his leader?

5. Machines and the cold products of science cannot alone win a war. They may test the powers of human endurance and resource, but will never overcome them. In the end *superior manhood will always emerge the victor*. Therefore, while continuing the studies of strategy, tactics and logistics, we must remember that the most perfectly calculated trajectory is still subject to the nerve of the man behind the gun, and that *the fiber* of the hearts and souls and bodies of our men is to be the supreme test of our ability to win in the end. It is therefore an important part of our business to learn how to make that fiber fit to meet this supreme test. Since manpower is to be the victor, let us prepare to crush that of the enemy,—yes; but let us also learn how to develop our own to its maximum efficiency. It is marvelous what patriotism and youth have made some of our men endure and dare even under the depression of poor leadership. By comparison it would be miraculous what those same men would do under the inspiration of skillful, high souled leadership. We want only the latter type in the future.

6. The development of this maximum manpower, through building up the requisite moral qualities in training, is the real test of the leader's fitness for command. It demands patience and energy, faithfulness to duty, ingenuity and forethought. In fact it requires the highest order of ability and employs all the qualities of leadership. Almost any man of heart may quickly

learn enough to enable him to lead a well trained platoon in battle. That is comparatively simple. But it takes real intelligence and character to take raw material and quickly prepare it to meet the test of battle,—quickly to convert a group of all types of untrained men into a smooth working fighting machine, inspired by an indomitable soul to conquer and justified in their faith.

7. To become proficient in such leadership should be the ambition of every young officer. To be able to develop such leadership in his subordinates should be the aim of every commander. The art of handling men, of so handling them as to inspire their best efforts, is rapidly gaining recognition as an essential to success in every undertaking which demands the controlled action of man. It is a paramount consideration in the military service, and has been recognized as such as a result of the lessons of the war. From now on the army may no longer be content with its infrequent "born leaders," and its various ideas of discipline and command gathered hit or miss from story and tradition. The true principles of leadership as adapted to the genius of our people have been garnered from experience and made a matter for individual study and application; —so we may hope to see the terms "hard boiled" and "bone head" gradually fade from our military vocabulary.

8. **The Military Machine.** An army is called a machine because it is a mighty instrument whose parts must work together interdependently and surely toward

the one result,—the application on the battle field of that tremendous force which is to crush the enemy. Its vast numbers of personnel and masses of matériel must be so organized, supplied, trained and moved as to be able to act as one unit, quickly and effectively responsive to the will of the chief. Every ounce of all this energy must be concentrated into that skilfully directed force. And the more all these units of energy are perfected to function smoothly and indomitably like a machine, the more surely will our army win, if we but keep in mind the vital fact that this machine possesses *a sensitive soul*, most responsive to how it is treated and most potent for good or evil. For this machine is built up of live sentient human beings, and unless they be individually highly inspired, of high courage and resolve, with the justified confidence which begets morale, the machine may work in peace but cannot meet the tests of battle.

Because this machine is made up of human beings, its psychologic elements assume great importance. The fundamental ones, which make it a going concern, are Organization, Subordination, Teamwork, Command, Discipline, Morale and Leadership. Let us see what they mean to the leader.

9. Organization. No matter how large the number of men brought together for any purpose, proper organization groups them into divisions and subdivisions in accordance with the kind of work they are to do; and continues this grouping until in each case the smallest subdivision contains no more individuals than one man

can control in that particular work through direct personal contact and supervision. A chief, or leader, is put in charge of each division and subdivision. He transmits instructions from higher authority, and is held personally responsible for the control, work, discipline and efficiency of every one under him. Thus organization lines every one up in his own place, gives him a definite part to play under a prescribed chief, and thus enables the whole body to function smoothly like a machine in exact response to the policies and control of the governing head.

10. In military organization, no matter how large the army, the will of its high command quickly passes from superior to subordinate until in the end it has reached the squad leaders and they have transmitted it to the men in ranks. Thus the whole vast machine may move uniformly, accurately responsive to the master mind. So in any large civil undertaking, department heads, superintendents, foremen and sub-foremen furnish the line of control from the head to all of his men no matter how numerous or how far removed. These subordinates represent his policies, his will, and his spirit; they stand in relation to their direct subordinates in the place of the chief and try to function as he would do if present; meantime each finds in his immediate superior the authority and inspiration that come from the chief. It is impossible for any one mind to encompass all the details of a large undertaking, and furthermore too much attention to detail crowds out the possibility of vision and future planning. Hence

the necessity for and the advantage of this matter of organization and of delegating to subordinates the authority and initiative of the chief; and therefore it is that we say that the big man as an executive is he who picks good subordinates, makes of them his responsible and responsive agents, and then gives them wide initiative. This is particularly true in the army. How often we see a battalion commander who is a failure simply because he cannot wean himself from the command of a company and is continually interfering with details which are the proper function of his captains.

11. **Subordination.** This means that every one in the organization must continually recognize the fact that each individual in his own office has his own particular responsibilities and privileges, and that these must be observed by all both above and below him. Particularly must each superior take pains always to recognize the rights and responsibilities of his subordinates, and to give full play to their powers in the proper exercise of the functions of their grades. He must hold the squad leader responsible for the work of his men, and actually deal with him or at least through him whenever he finds matters for correction or commendation among his men. He must not yield to the temptation to do the corporal's work for him, even though that be the easier, quicker way. The important thing is to build up that squad leader and his men into an efficient team, of which he is the team captain,—resourceful, confident, and skilled in handling his men.

When the men find the captain actually correcting and commending their leader for what they have done rather than dealing with them directly, they realize that this squad leader is really responsible for their work, good or bad, and begin to see in him their real boss and to respect him as such. This also shows the squad leader that he is recognized as the actual boss and held responsible for results, thus developing his initiative, his legitimate pride of office, and his keen interest in the performance of his men.

12. While, for the sake of these psychological effects, minor corrections and commendations are thus made in the presence of the men involved, if the leader needs serious correction for mistaken policy, slackness, poor judgment, anything which corrected in the hearing of his men would necessarily lower their respect for him, he should be corrected in private and given the opportunity to win the added respect of his men by appearing to make the correction on his own initiative. In short, the controlling principle in all dealing with subordinate leaders is to do everything possible to exalt them and to develop and establish in the minds of their subordinates the power of their leadership, remembering that we are training team captains, whose efficiency will be of inestimable value later, when real work is to be done.

13. It is of course quite patent that subordination equally requires that each leader give loyal, cheerful response to the authority of the leader directly above him in the organization. This is not only essential to the success of the machine, but is of the greatest value

to the leader concerned in that he may thus set an example to his own subordinates of the kind of service he expects from them.

14. To prevent friction in the working of the machine, the function of each of these steps in subordination from the chief down to his men in the ranks should be well defined and thoroughly understood by all members of the entire force. And as these steps form the quick sure means for transmitting the will of the chief to his men, so in the ideal case they would be the equally sure means of informing the chief as to the feelings and condition of his men. In any case these steps form the rungs of the ladder by which any man may aspire to promotion, and there should be an ever present atmosphere of encouragement for every man who will strive to fit himself to do the work of the man next above him. Such an atmosphere frees in the man the instincts of ambition and construction, thus promoting interest, suggestion, and better performance.

15. **Teamwork.** The meaning of teamwork is clear and the fact that it is absolutely essential to the success of the military machine is evident to any one giving it serious thought. All army work and play have in the background the thought of developing the spirit of trustworthy teamwork so surely it may be depended upon. Every one is taught that each member is constantly playing for the team and not for himself. The difficulty is to overcome individual ambition, selfishness, indifference, and distrust of the faithfulness of one's fellows. It is necessary to make the individual feel

that promoting the interests of the team brings him more good than looking after his own, and that his fellows in the team are always found doing their full parts. This is one of the prime cares of the leader, and constantly considered in discussing leadership. It demands that the leader always give credit where it is due and intelligently supervise and criticize the work of his men; and it results in two states of mind which are most potent for good work:—no matter in what isolation the individual has to work he feels that his work is an important and necessary part of the whole and that it will receive due appreciation; and he is also borne up by the thought that each of his fellows is doing his own part with equal faithfulness, and likewise counting on him to do his.

16. In modern battle, as in foot-ball, there are but rare occasions for "individual plays." Success demands the most unselfish playing for the team. The individual who plays fair gives as much thought to his comrades as to himself. A platoon attacks not alone that it may advance but more often to make possible the advance of others beside it. And not only do the elements of each organization thus work for each other, but even the different arms, infantry, cavalry, artillery, must often sacrifice brilliant opportunities and even meet local defeats, loyally working for the good of the whole team. Thus each unit, from the army down to the squad, is considered and trained as a team, each under its own team captain. The elements of each are taught to work together for the common good, each under its

own leader; and these leaders are taught not only the principles of good leadership but always the spirit and technique of coöperation and loyal teamwork.

17. Thus in the last analysis the squad leaders train their individual men into the squad teams. These are the unit teams, the basis of the whole machine on which its success must depend. Here the men learn the elements of the military game, individual skill coalesced into intimate teamwork through coöperation, discipline and leadership. And any one member may properly aspire to the leadership of this squad team, should properly strive for it—may have it thrust upon him—and should, therefore, fit himself to meet it worthily.

18. **Command.** If I were told that I could teach a young officer just one thing and that he must thereafter work out his own salvation, I would concentrate on giving him a clear conception of the modern theory of command, for it is the foundation of all military training and the framework for true discipline and morale. This fact is emphasized by the failures, discouraged heart burnings and unnecessary losses which result under the leadership of those who have as yet failed to grasp the real idea of command.

Command no longer depends solely on the implicit obedience of subordinates, nor is the development of blind obedience in the men any longer the prime object of military training. Command gets its best results to-day from developing in subordinates the two essential qualities of *loyalty and intelligent initiative*, and then trusting them to play their parts in the game.

This is a development of the last half century, an intelligent response to changed conditions. It is based on the modern development of the individual as a responsible unit in the social and political community, and more particularly on the fact that the bigness of modern time enterprises makes impracticable the older time dictatorial control by a single head. Implicit obedience to exact orders can be successful only when the man who gives the order is on the spot and fully acquainted with the existing conditions. This is impossible for all the details of large enterprises, and especially impossible on the modern battle field. The "I order, you obey" and the "You're not paid to think" stuff is entirely inadequate for big affairs. Opportunities for subordinates to do good work must constantly occur beyond the vision of the big chief and go unimproved if the subordinate has to wait for the chief's order before acting. Circumstances will often arise beyond the chief's knowledge which would make the exact execution of his order a disastrous thing.

19. Modern command recognizes that the man who is on the spot is in the best position to know what should be done, and that if he has been properly trained and instructed, better results will come from his acting on his own initiative, rather than from his blind obedience to orders. Sad as it is for romance, the officer who to-day led a "Charge of the Light Brigade" would be considered stupid, and properly relieved as unfit for command. Subordinates are now expected to know what is going on about them, and to use intelligent

judgment. Positive orders are of course as rigidly obeyed as ever,—but they are not given unless the superior is on the spot in person and knows the conditions. The subordinate is now instructed as to the plan of action and the part he is to play in it, and then expected to carry on to the best advantage. To fit him so he may be trusted to do this is the main object of training, the determining factor in fixing the policy and curriculum in military education. We still demand exact obedience to positive orders, but get it through an intelligent understanding of its necessity rather than through a damning subservience. Meanwhile we strive to *develop the man's powers of observation and analysis so he may get a true estimate of the situation; his powers of reason so he may arrive at a logical decision and feel sure that he is right; and his strength of character so he may willingly accept and cheerfully bear the full responsibility of acting on this decision.* These are weighty considerations for the military student and instructor. Any course of action which tends to negative these results may be considered questionable; while in every part of training and in everything that is done in handling men these desired objects should be kept clearly in mind as guides in deciding just what to do and how to do it.

20. Discipline. We have seen that the requirements of Organization make every leader, no matter what his grade, responsible for the discipline of his subordinates;—he has to be a disciplinarian, good or bad. How unreasonable for a man to accept this respon-

sibility without a clear understanding of what discipline truly is and of how it is inspired. Yet there is no subject more commonly abused by ignorance and misconception,—and this is especially true of army discipline. Many a man of sensibilities, appreciating what the individuality of a human soul has come to mean, shrinks from accepting a position of military leadership through natural repugnance for administering "army discipline." And the old traditional ideas of discipline, handed down from the methods employed for the control of serfs, mercenaries and impressed seamen, are indeed calculated to be repugnant to any democrat sensitive to the true meanings of social and political life to-day. This too prevalent conception of army discipline is unfortunately justified by the conduct of many unthinking officers, who do not realize that they are using methods of the Dark Ages on modern humans. This is to-day the biggest obstacle to the adoption of universal training for our youth. Parents justifiably resent the thought of submitting the manliness of their sons to the humiliations and unmanning conditions which are imposed by these "hard boiled" disciplinarians.

21. A true appreciation of what discipline really is and how to get it should be the subject of interested study and thorough personal understanding on the part of every military student. It may make this understanding easier if we first realize what a common thing discipline is in every day life. It is perhaps the most common, for it guides us in practically all our

personal daily affairs. Even the cave man must observe the discipline imposed by the laws of nature; while civilized man must bow more or less cheerfully to social and community regulations, ranging in seriousness from some convention as to wearing his hat, up to the Eighteenth Constitutional Amendment. We are always the subjects of some discipline,—that of the home, of the school, the church, the office, the hotel or the street car. The decent citizen and the happy one is he who accepts this discipline cheerfully,—or else flees from the strictures of community living. We thus see the absurdity of the common conception that army discipline is such a unique affair; and that to be a disciplinarian is necessarily so difficult. In fact the most perfect example of real efficient discipline, and the example most worthy our emulation, is the discipline which a wise father inspires in his son. Here we see the unswerving loyalty, quick cheerful obedience, and readiness to fight for the honor of his chief, which are always the evidences of good leadership, and characterize the discipline which the good captain always inspires in his company. This is the modern type of discipline; and as it is brought about through employing the better qualities of mankind and developing their manliness and self-respect, it may well become a matter of keen interest and personal satisfaction to an intelligent man exercising the responsibilities of leadership.

22. Group discipline may be defined as the common spirit which pervades all the members of the group, the controlling spirit which governs the impulses of the

individuals and makes them try to make good, to give their best in the common cause. It is as essential to the successful working of an organized machine of humans as is live steam to the working of a cold engine. Its existence in any group is manifested by a ready cheerful obedience to instructions, by respect shown to those in authority, and by a high sense of individual duty and conduct. Colonel Applin of the British Army defined it as "Instant and willing obedience to orders, and in the absence of an order to what you believe the order would have been." It has been well called the "soul" of armies,—which means that it is the responsive animating spirit which leads men to splendid deeds of heroism, gives them heart for cheerful endurance of untold hardships, makes them freely surrender individual wills to the will of the leader, and binds them into a loyal fellowship, aspiring, sacrificing, working together for a common cause.

23. The object sought by the disciplinarian is to develop in his group this healthful potent spirit, and to do this is the real function and test of leadership. The subjects of Discipline, Morale and Leadership are in fact intimately related, and all the discussions of the principles of leadership bear directly on the development and maintenance of discipline and morale. It is enough here to give a picture of what discipline means, to state that it is the outgrowth of good leadership, and to caution the leader that discipline is not the main object sought but rather the sure means which he employs toward the attainment of his real object—

fitting his command to meet successfully the tests of campaign and battle. Many an officer has failed to make good because he forgot this ultimate object in his absorption in the details of administering discipline, thereby missing even the goal of being a good disciplinarian.

24. The relative value of discipline has been rated by Napoleon as seventy-five per cent of all the elements that go to make success in battle. Some of our senior officers in the late war rated it as high as ninety per cent. Place it where you will, it still remains the most important consideration for every officer. Because it is so important we no longer leave it to the whim of the individual officer, but have analyzed its requirements and from the experiences of the past have garnered the principles and methods that have been found most helpful in developing it. We now prescribe that the young officer shall study these principles and fit himself in this phase of the military art as thoroughly as in any other.

25. The manifestations of discipline, and the various appeals to inspire it, differ in accordance with the work to be done by the members of the group and with the personalities of both the leader and his men. But all spring from an application of the same principles;—and making this application to the specific case in hand becomes the interesting study and exercise of wit for the leader concerned. It is for him to arouse just the kind of spirit he needs for the special work and with the particular men he has. The spirit which holds the

stoker faithful to his task in the bowels of the ship is different in form from that which animates the gun crew on the decks above—yet both spring from the same sources.

26. So each arm of the service trains its men to play their particular parts in campaign and battle, building up a spirit which will make them perform their special functions in that strain, and roar and loss of life. For artillery this means the perfection of team work in the battery, cool precision and mathematical accuracy in launching projectiles along nicely calculated trajectories, to smash targets they have never seen, or to keep an impenetrable shield of high explosives in front of our advancing infantry. The very antithesis of this is the "bird-man" in the aërial service. Here is the acme of individual initiative and daring, the essence of sportsmanship. Its spirit is best expressed by the young American aviator who wrote home, "I am over here flying one hundred and twenty miles an hour. Now I know why birds sing."

27. But it is the infantryman who must have the severest type of discipline to meet the strain of modern battle. For him no flight of bird or dash of eager horse in mounted charge on which to spend his excess feelings; he has no heavy cannon whose immovable mass will not betray his trembling nerves. His weapon is the sensitive rifle, reflecting in its action the slightest flicker of the nerves, powerless to do execution unless in hands made steady by an iron discipline backed by a courageous heart in a body trained to the highest pitch of

physical endurance. Even then his battle is but half won, for he knows that victory may be had only when he has closed in personal combat with the enemy. His unconquerable morale must yet lead him steadily forward through unimaginable obstacles, fighting step by step to the culmination when he may close man to man in the bayonet combat, to kill or be killed, depending on the excellence of his training. No braver work than this can be imagined.

28. How pleasantly simple now seems the rôle of the cavalryman in mounted combat. He *rides* along his trajectory, for him the whistle of the bullet is the wind in his ears as the line sweeps forward with a yell. Does he stop to calculate! Does he care at all! It is the spirit of youth—reckless, daring, unconquerable youth that will not be denied. That is a Cavalry charge, that the fruition of the cavalry spirit they foster. General Rimington of the British service speaks thus of the cavalry leader: "Cunning he must have for the approach, nerve and unflinching resolution; then reckless and bloody minded intrepedity; and withal the power to inspire his men, even the faint hearted, with the certainty of success and the joy of battle. Though they know that some cannot come back, still they like to be deceived, to die or to be maimed, fierce, high hearted, and elated."

29. Much of that spirit is true for all forms of personal combat, and almost any soldier may attain it, surrounded by his fellows, following an intrepid leader. But how different from this is the discipline required for

distant patrolling to gain information of an aggressive enemy. The infantry and artillery are the body of an army, the bone and sinew of its mass and strength; while these patrols are the fingers reaching out, brushing aside, feeling for a good hold in the struggle to come, flashing back information along the nerve channels to the controlling mind. They must work in small groups, often as individual scouts, perhaps a day's march away from their officers, alone with their military consciences. None but they will know whether they have done their best, whether they have dared enough to accomplish their mission. When opportunity offered did they have the cool courage and faithfulness to go in and get the information, or did they skulk in safety and let the opportunity pass? It takes rare courage and a highly developed sense of duty for a man to keep on alone, sole survivor of his patrol, hours away from his command, facing unknown dangers and exhausting the last resource to gain the information his patrol was sent to get. Yet service may demand this degree of faithfulness and initiative, and training must develop a corresponding degree of loyalty to duty and confidence in one's own resource and judgment. It is the leader's task so to conduct training as to implant these qualities in his subordinates.

30. Discipline is then no concrete thing that may be supplied to troops on requisition. It is intangible and psychological, a spirit which pervades an organization, the growth of patient, skillful culture on the part of the leader. Every great leader has recognized this, and his

success has been measured largely by his ability to inspire this spirit in his subordinates. We have the great advantage to-day that we deal with fellow citizens of democracy, intelligent, patriotic, equally interested with their leaders in the success of the cause. They quickly learn to give willing obedience and faithful service when they see that these qualities are absolutely essential to the successful working of the war machine. It is only because the highest type of discipline may be built on this basis that it is at all possible to train these civilians so quickly for war. But to do this requires that the leader clearly understand this psychological situation, and use to advantage this mental attitude and individual intelligence of his men. He cannot do it by treating them as he would impressed seamen or ignorant serfs. Those methods must necessarily do more damage than good to the discipline of individual initiative and resource which the modern battle field demands.

31. Morale. Throughout military service we hear constantly of morale, how it is the most important possession of troops and how with the morale ten men can beat one hundred. Its value is universally recognized —yet so many leaders seem to assume that their men are going to have it just naturally. They take no measures to inspire it—even worse, their conduct of office is often such as positively to injure and even to destroy the morale of their subordinates. It is almost criminal to allow such men to be responsible for training men for battle. They are quite as dangerous in train-

ing as in actually leading in the battle itself. War has taught the need of careful attention to this matter, of seeing to it that all military instructors and leaders have the ability and inclination so to conduct themselves both in training and in actual leading as to establish and maintain a high morale throughout their particular group. To acquire this ability has become an essential part of an officer's training; and the development of the morale of the army is now the special function of a section of the General Staff. Morale is recognized as essential not alone in the fighting line, but in the lines of supply, and throughout the nation behind the army. And it must be based on *honesty*—on *honest convictions* as to the cause, and on *honestly informed convictions* as to our ability to perform.

32. The morale of the fighting line has been defined as "That instinctive feeling of strength and superiority; that which at the very outset gives a feeling of confidence, and an assurance of victory through our own unconquerable ability." Having the morale therefore means that no matter what obstacle or enemy we face, we meet it absolutely confident of our ability to overcome it. CONFIDENCE—a justified confidence—is therefore the real foundation of morale. It is seated in man's loftiest sentiments—patriotism, pride of race, righteousness of the cause, abhorrence of the enemy's crimes against humanity, determination to overwhelm him, devotion and self-sacrifice, regard for comrades, loyalty to leader, and in the glory of individual self-respect, skill, vigorous health and general fitness as a superior human.

It is developed through intimate talks by the leader with his men on all these subjects, in which he arouses these feelings, always pointing the way to ultimate victory and instilling cheerfulness, pride and determination. But even more it is developed by proper training and in the daily handling of the men—in so handling the individual as to develop his self-respect and confidence in the excellence of his instruction and in his personal fitness; in so training the team in precise drills and successfully conducted minor tactical exercises that each member is made confident of the skill, teamwork and coöperation of his fellows; and above all in the leader's having so conducted himself as to have inspired the men's confidence in his ability, physical stamina, self-control, judgment and courage.

33. Too few officers have appreciated the importance of this requirement of training, or made it the constant influence it should be in their conduct of office. They do not seem to realize that they are being constantly weighed by their men, every word and act, on the drill field or in the office, building or destroying the confidence of the men in themselves or in the ability of their leader. In reality the psychological effect should always be a prime consideration in determining not alone what to do and say, but how to do and say it. The leader should seek always to get the best effect on the spirit of the organization, to build its morale and justify his leadership. It is remarkable in what little matters this becomes important. It is so easy to disgust men by wasting their time and energy, by fool

explanations and exhibitions at drill, by generally being the last to bring around, and in a thousand seeming trifles, all of which point to one's being just short of the keen leader who never misses anything for the advantage of his organization. And each of these instances properly handled would have added one cubit more to the stature of his just claim to leadership, to the pride of his outfit, and to their confidence in being able to win under his leadership.

34. To develop morale on the drill or maneuver field requires that the leader be sure and accurate, cheerful, self-controlled, vigorous and undismayed no matter what the discouragement. He must find good performance to commend it, and by encouragement and praise increase his men's endeavor, and confidence in their own ability. And each outfit should have a few drill movements which it can do perfectly—for it is from perfect performance that the feeling comes in the men that they are good, that each knows and can play his part perfectly in the team, and that they will be able to carry through no matter what they meet. This feeling can be seen in their animated confident faces as they complete such performance;—it is the reward of the good drill master. These psychological objects of drill supply a keen interest to the instructor who senses them; and he who appreciates this object in each form of instruction soon makes himself one of the few really good drill masters.

35. Even more than "Discipline" the subject of Morale is intimately connected with that of Leader-

ship. While only an explanation of its meaning is attempted here, in the discussion of the principles of leadership we find their constant application in how they affect morale.

36. Because in training a football team we seek the same psychological effect as in training a military squad, morale being half the battle; and because we all understand football language, the following meaty remarks of our old coach at West Point are quoted here to illustrate practically the meaning of morale:

"You must begin by mastering the fundamental plays of the game. Merely to know what they are will not answer the purpose at all; you must be able to execute them completely and accurately, at any time, and under any circumstances. And each one of you must know the part to be done by each of the other members of the team. This is the very foundation of teamwork, and without teamwork your efforts will not be successful. It is up to each man to master these rudiments at the start, and he must be honest with himself about it, and be his own severest critic. One man may spoil the work of the whole team by pretending he knows, when he does not.

"Such knowledge and ability are invaluable in both offensive and defensive play; and the team which has acquired them has confidence in its own ability to win on the merits by making each play go.

"The best plays on the offense are often the simplest plays, when they are made by a team which knows it can make them go. A team which cannot make simple

plays well, can never do anything worth while with intricate plays. Many a championship game has been lost because the team had no simple play by which it knew it could make a yard. The best defense can hardly keep a team from making distance when it knows how to make a simple formation, and makes the play go with a spirit born of the knowledge that no mistakes will be made, and that the same play has always made ground before. You can get along and do well without intricate plays or brilliant individual effort, but will fail if you do not know thoroughly the 'A. B. C.' of the game."

37. **Leadership.** The requirements of the modern battle field demand a new type of soldier. He may no longer be an unthinking bayonet with individuality merged into a solid group whose mass and common purpose are to crush the enemy. To-day he has to think, to use his individual resource, initiative and judgment. Any private may find himself called upon to function as a leader in some local emergency. It is the task of modern training to fit the various types that make up our civilian soldiery so they may meet these responsibilities successfully. This requires more than the old time methods of hammering unintelligently at close order drills, and forbids that rigid unfeeling discipline which is calculated to destroy initiative and manliness, and to make of the soldier an unthinking cog in the machine.

38. The development of modern man as an individual —a self-respecting, self-thinking, responsible member of the community in which he moves, whose opinion is

asked and counts in matters of government and regulation—has made of him fit material ready to the hand of the instructor to be trained for these new military requirements. His inherent qualities of manliness, high purpose, and a self respecting individuality which yet recognizes its responsibility as a citizen—all these developed qualities make him potentially a splendid tool in the hands of a skillful master, and a dangerous one in the hands of a bungler. To handle these tools skillfully has become a recognized art, which must be used by every military leader of every grade and is therefore an absolute essential to military education.

39. This art of handling men is called Leadership, and during the late war became a study for practical application in all armies. On his excellence in the practice of this art depends every military leader's ability to deliver that superior manpower of his men which is to make his unit victorious. In the past this was the function of the few "born leaders" who seemed to know instinctively how to inspire others to give their uttermost. But these born leaders were far too few to meet modern requirements, so we were forced to analyze their natural art, and reduce it to principles which could be studied and practiced by others.

40. This art is based on the fact that there is in every man a tremendous latent force which may be aroused and used by the skillful leader who can inspire the man's loyalty, pride, and ambition to do his utmost for the glory of his group and the honor of his cherished leader. The poor leader leaves all this enthusiastic devotion and

service dormant in his men, and therefore commands only mediocrity. His men will do just well enough to conform to cold requirements. The letter of the law will be their sole guide, and they may even seek means to evade that. Such a group is the weak link in the chain, and will break first in the strain of hardship or battle. The former group may be relied upon to win the key position, and by example of its high spirit and élan carry forward the whole line. It is the military leader's plain duty to learn how to develop to the full these potential forces in his men, and for this purpose he studies the principles of leadership, and the psychology of training.

41. Leadership is an art, not an exact science. One may not hope to win to it by learning specific rules to guide his conduct. No two leaders will succeed in exactly the same way, for each must work through his own personality. It is a question rather of sincerity of purpose to play the game fairly; of having a sympathetic understanding of the human animal one is to work with and of what the laws of life make mankind do under various circumstances; and of having an appreciation of one's own personality and how it affects others. It becomes a live vital study, to which one's own personal experiences bring the most valuable contributions. Its infinite variety of elements furnish an unending interest, while success in dealing with its problems brings constant gratification, especially in seeing the development of stronger character and increased efficiency in one's subordinates.

42. *Using Human Tools.* Let us now see what it actually should mean to the leader that the military machine is built up of human beings. It means in brief that the tools he is to work with are human beings, and that he must learn how to handle them. The men handle the material of war, and must be skilled in its niceties; the leaders handle the men, and should equally be skilled in their capabilities. If a man has won promotion from the ranks, his future success no longer depends on his skill in using the arms he has been using. It is now his function to direct others in using them. These others, these human beings such as he was, are now to be his "arms." And as he won his promotion by training his body, brain, and nerves to use his original arms to advantage, so now he may succeed only by learning how to use skillfully these new human ones. He will find them sensitive difficult instruments, capable of splendid accomplishment if skillfully handled, but blunt and even dangerous in unskilled hands.

43. As a first step toward learning to use them, the leader should get at least a crude conception of what this human being really is, and how he is controlled in his daily walk. Let us therefore for a moment consider man the animal. We find him in his beginnings running naked and alone with the beasts in the primeval forest—without knowledge of community life, even of family life, and not knowing the use of human speech. But for his "will to improve" he was apparently no more highly endowed by nature than some of his fellow species. Yet that will to improve has in the processes

of time enabled him to develop within himself his present marvelous organization of nerve centers and coördinated control, and through the power of his self invented language to store his brain cells with the wisdom of the ages. Thus enabled to analyze and to reason, he has progressed step by step until he has reached his present mastery of the forces of nature. To-day he may fly in the air higher than the eagle, may work at will beneath the ocean, may sit at ease and listen to the natural voice of a friend through thousands of miles of distance, or may analyze the composition of the heavenly bodies and predict with accuracy their every movement. And what the race has thus accomplished in development through the ages, each man is privileged to accomplish in his lifetime. For he is born into the world with brain cells empty and with less nerve control than a kitten, but endowed with hereditary capacity and that wonderful will to improve, which enable him to talk and to read in early childhood and to develop his faculties in time to a degree limited only by the determined purpose of his ambition.

44. Such is man in the outward manifestations of his prowess. Meantime he is a creature almost pathetically responsive to his inherent instincts and in his daily walk largely controlled by habit. It was the beneficent intention of nature to leave man's mind free for the contemplation of higher things, free to form visions of better things and to reason out the means for attaining them. She therefore relieved his mind of the trivial cares of deciding just what to do in the thousands

of cases for action in his daily life, and designed him to do all these normal things in response to the impulse of natural instincts, or in unconscious obedience to the direction of habits which he commences to form in infancy and continues to form throughout his development.

45. So we find man a creature of almost unlimited capacity, but pathetically sensitive to his environment and treatment because so helplessly responsive to instincts and habits. And this capable yet sensitive animal, man, is to be an instrument in the hands of another, a man like himself, except that he has qualified to be the leader. How reasonable that this leader should have to give serious thought to this situation, and seek to understand nature's powerful influences in guiding the actions of both himself and his men. What folly for him to expect to be able to handle them blindly, hit or miss, without consideration of man's peculiarities and the fundamental things that control him.

46. *Right to Self Respect.* Perhaps the most important of these fundamentals for the military leader to realize is the deep seated desire of every individual to maintain his self-respect and to have his right to self-respect recognized by those about him. The biggest step man ever took in the attainment of civilization was that of the ancient fathers when they discarded the worship of Sun and Fire, and conceived a God endowed with human attributes. They thus gave man the right to claim that he was "made in the image of

God." On that man founded his philosophy of life and has more and more demanded and fought for and sometimes won a recognition of his claim to self-respect. "Made in the image of God;"—he resented being lashed as a slave in the galleys or driven as one in the chain gangs; he felt the indignity of being a serf; and he came to realize the inconsistency of being arbitrarily governed. He has thus slowly fought his way upward toward his ideal, and has won his right to self-respect in government and in community living, to the profit of both.

47. *Citizens of Democracy.* Out of this evolution came democracy; and the second fundamental for the leader is to appreciate that in handling men to-day he is no longer handling serfs or hirelings. His men are citizens of democracy—made or in the making. Many officers have not realized this, or thought out what it should mean in determining their methods of control. In reality it is the only foundation for any intelligent modern system of discipline. Democracy requires of each citizen that he be a self-respecting, self-thinking, responsible individual, capable of making decisions and acting on them in his civil capacity. These qualities of citizenship are demanded for participation in community affairs and are publicly appealed to for political purposes. They are of the atmosphere in which each man lives as a member of the community. It is only reasonable that the self-same individuals who operate under the principles of democracy in all their general affairs should do better

in the army under democratic rather than autocratic control. The rights of individuality and of self-direction have been hardly won and are dearly held. They do much toward making the democratic citizen the able man he is to-day, and are in reality a splendid basis for his control.

48. The highest type of army discipline is developed on a thorough recognition of these very qualities in the men. It is practiced by all who have appreciated the meanings of the modern social and political development of the individual, and learned how to benefit by its advantages for getting efficiency. There still exist, however, many unthinking officers who get their ideas of discipline from the traditional rules formerly evolved for the control of serfs. But their day is rapidly passing, as the modern principle is more and more widely accepted that the man in ranks is an intelligent self-respecting individual, that he may be interested equally with the leader in the success of the cause, and that in large measure he is capable of adding to its success out of his own individual effort and intelligence.

49. The governing idea is therefore for the leader to build up the self-respect of his men, and to appeal to it to control their actions. He does not want them to be dogs; he must never treat them like dogs. He wants them to show intelligence; he must show confidence that they have intelligence. He wants them able to make decisions and to act on them for the common good; he therefore tells them what is to be done and why, not *how* to do it, and thus develops their resourcefulness

and initiative. He wants their coöperation in loyal teamwork; he therefore asks their ideas as to methods, encourages their suggestions, and assumes that they are intelligently interested in the common success and able to bring something of value toward winning it.

50. *Personal Character.* A third fundamental consideration is to appreciate how modern conditions have made the possession of personal character an essential to successful leadership. The development of the individual, self-conscious that he is a reasoning being with the rights and responsibilities of self determination, has put into the discard the divine rights of kings and the infallibility of sphinx-like utterances from those in authority. The man who rules to-day does it through personal contacts with his subordinates. He must therefore really have the personal character. It is of course inherent in us to endow the holder of an office with those attributes of dignity and personal character which should go with it. But personal contacts are going to pierce this hereditary veil, and will soon expose the man for what he really is. And he cannot make good unless we find him possessed of *character*, find him a man who is *purposeful* and *genuine*,—who always keeps his word, who lives up to the principles of the square deal, and who appreciates that he is dealing with humans and is accordingly considerate. Such qualities preclude his showing injustice, deceit, indifference, or brutality. They thus eliminate fear and suspicion from the minds of those about him and give free play to their better instincts,

which makes for getting their best efforts either as followers or as co-workers. It is clear then that it is vitally important to give careful thought in the selection of leaders to their personal character; and that this possession of character must come to be the *sine qua non* for candidates for office, political, civil, or military.

51. *Instincts and Habits.* A fourth fundamental is to appreciate the big part played in man's control by his own personal instincts and habits. "Man is a reasoning creature. God's image." Yes;—but he is also the willing slave of instinctive impulses and personal habits. He uses his reason to determine the course he will pursue, not to regulate the multitudinous details of his actions in carrying it on. As planned by nature, these minor actions are directed by natural impulses and personal habits. Impulses and habits—they rule almost our every act. It is remarkable when we stop to think of it and realize how few things we do actually as the result of thinking. Thus in a well ordered life a man may get up in the morning, bathe, shave, dress, and go to breakfast without having to make a conscious decision. Instead of having to decide which shoe to put on first, he may occupy his mind with thoughts of the day's work. Habit guides him without thought through all these necessary steps which he must take daily.

52. The interesting fact to the leader is not alone that these habits control so absolutely, but that any habit may be easily and unconsciously formed by repetition of the act or thought; and that a habit once formed is

overcome only by conscious effort and even by determined action of the will. The leader uses this in training his men. By repetition he makes them form habits so fixed that they will control the men's actions even under the stress of battle conditions. By insisting on certain things always being done in certain ways, he establishes in them habits of daily conduct which make his routine administration of duties free from constant care of details. A wise officer finds the reason for many of the difficulties and seeming derelictions of his men in the fact that they were the acts of previously formed habits not yet eliminated. For this reason also a wise officer prefers to train green men rather than old soldiers. He knows he can readily inculcate in them the habits he wants them to have, and without the great difficulty of eradicating the previously formed habits which he does not like.

53. Equally common with habits in their control of the actions of man, and equally important as a consideration for the leader, are the impulses to action that come from natural instincts. Of course it is true that man's will and determination are stronger than his instincts, and that if they are set to any given purpose they can force every instinctive impulse from his field of consciousness and hold his actions to the predetermined course. But such control of man's actions is fatiguing to the man, and does not give the results that come when his mind is happily at ease and free to entertain the impulses from the constructive instincts with which nature has bountifully endowed

him for the good of the race. Thus necessity may make a man determine to do his work in spite of brutal treatment and injured self-respect, and he will carry through the day's work well enough to hold his job, but not much better. Good work, anything like the maximum of a man's accomplishment, cannot be produced in that spirit. Such work comes only with the free play of man's better instincts. It should be clear then that the leader who controls through appeal to these instincts will get better results then he who rules by force or the compulsion of circumstance. A good leader must therefore give thought to these things, until he comes to feel instinctively how men react to the ordinary things of life. These are matters of frequent reference in discussing the principles of leadership.

54. *Instinct of Leadership.* Among these instincts, those of the greatest interest to the leader are naturally the instincts of leadership—the instinct to lead others and the instinct to follow others when we think they know the answer better than we. The manifestations of both these instincts are very common in our daily life, which shows their availability and value to the leader as agents for controlling men. He should therefore understand why they exist and how to appeal to them. Why is it that mankind is always wanting to proselyte, and preach, and teach, and step to the front with suggestions? And why is it that he so readily follows another who presents any proposition which seems reasonable? These instincts are implanted in man to make him play his part in the world's progress. The

whole scheme of the universe, physical and spiritual, is one of development and progress,—of making everything engage in a constant effort to rise to a higher plane. Man was intended to be the foremost instrument of this purpose to advance civilization. His instincts were given him to ensure progress, to help the race win along, to lead others where he felt he knew best what was to be done, to follow where he felt that another knew better than he. To want to lead is therefore a natural instinct and a good one; and any man may take honest pride in striving to qualify as a leader.

55. It is an important point that the instinct to follow is likewise an instinct for progress, as this necessitates the would-be leader to make his men feel that he best knows the way, that his leadership will bring the best results. This is a fundamental thought in an understanding of leadership, and explains why knowledge of his job is essential to a leader, and why bluster and arrogance seem so ridiculous. It is clear then that a man is appointed leader because it is believed that he can get the best results; and his men will measure his ability as such by the good work accomplished under his guidance. Inefficiency, lost time and energy, indecision and stupidity, undermine his hold on the men; while the opposites inspire them to enthusiastic following.

56. Another thought of importance in this connection is the significance of the word "leader." It means that this man is the *foremost* of the group, of his companions. A leader is not a lord or dictator; he is one with his men—the leading one—knowing their pulse

and their passions, leading because of superior preparation, experience and ability, not driving through brute force. He should keep his kinship with these fellows whom he leads, not allow himself to feel that he has become a human being of a different class or clay to lord it over them.

57. Nothing so surely ruins the success of the newly appointed leader as a suggestion of pomp and vainglory in his demeanor. A case of swollen ego has wrecked many careers. It is quickly noted by the men as an evidence of smallness of soul and limited experience. Modesty, courtesy, quiet dignity, even humility, are characteristics of greatness of character and broad experience. It is dangerous for the leader to admit his self-importance even to himself. Magnifying his own importance is likely to make him take credit to himself that should have gone to his men, make him consider his own welfare when he should consider theirs, and end by betraying him as unfit for the leadership.

58. *Personality.* The last of these fundamental considerations of man, and by far the most important to the personal success of any leader, is an appreciation of what his own personality means for success or failure in the effect it has upon his fellows. In some way it should be possible to make each man realize the truth of this, and thus give it due consideration. The leader responds to the fact that he must learn how to use his human being tools, yet often ignores the equally important fact that he has to use these tools through the instrumentality of his own personality. His ability and success

will largely depend on how this personality of his impresses others, on how it affects these sentient tools. His purpose and character, his personal bearing and manner, the tones of his voice, his habits and way of looking at things—all the manifestations of his personality are more or less important influences in determining his ability to handle others. Yet the average of leaders not only accepts himself complacently as he is, but actually ignores the advantages of even finding out what he is, let alone trying to improve himself.

59. The progress of the race depends upon the development of the individual;—albeit in coöperation with his fellows. In consideration of this fact nature apparently designed man to accept complacently his own personality and thus be content to use and develop it without being discouraged because he was not as some other man. It is certainly true that we rarely find a man who would exchange his personality for that of another. But nature never intended this complacency to go to the point of ignoring all possibility of improvement, and even of failing to use understandingly the personality one does have. The great trouble with mankind is that they generally see themselves only as they are reflected in the near by mirror. They rarely get the perspective of themselves as they really exist in the life around them; and so they miss the benefit of measuring their egos by comparison with the realities of life. It would help us all "to see ourselves as others see us." We could then learn each how to use his personality advantageously from seeing how it affected

others, and we would then lose some of our arrogance from seeing what unimportant individuals we really are after all. It is good for the soul of any man to visit some height like the tower of the Woolworth building and thence view humanity on the earth below him, hurrying to and fro on its self-important business. These humans thus appear of about the size and importance of ants; and the spectator is led to realize the unimportance of any one individual man in comparison with the world about him, and to wonder about how big he himself appears to the distant Eye of Omnipotence. He may thus develop a wholesome humility which may lead him to fit himself to play his part more reasonably.

60. Giving thought to oneself and to the meanings of those things that affect the relations and control of men is essential to acquiring leadership. It is what we ourselves believe and feel and live—what comes out of our own inner consciousness—that will make it possible for us to appear before others as their leader. Even the inspired Leader withdrew into the wilderness for long inner communion before He essayed the responsibilities of leadership. We should hardly expect to lead even in our small way without some preparation. And this preparation will not be in learning rules to guide us, but in attaining such an understanding of the principles and realities as will make us do the right thing naturally. For above all a leader must be genuine,—his own true self, not an imitation of some other, be that other ever so successful.

CHAPTER II

THE PRINCIPLES OF LEADERSHIP

61. Our Object in this chapter is to get at the practical elements of leadership; to find out what leadership requires in one's own personal qualities and in dealing with men. [In doing this the first consideration is to understand the object of leadership.] To get a clear conception of the object of an undertaking should always be the first step in its execution, for men work to better advantage and leaders lead to better advantage, when the object of their efforts is clearly defined in their minds. One would think that the Allies had been fighting the war to the best of their ability; yet recall the tremendous impetus given their efforts, when, in answer to the President's question, they had clearly defined their object in fighting.

62. The Object of Leadership then is so to handle one's men as to build up and maintain a high spirit of discipline and morale, of individual initiative, of loyalty and of teamwork; and so to direct this spirit as to win the highest efficiency and ultimate success in battle. In short its object is to develop and use the psychological elements of the war machine and thus increase its efficiency by doubling its manpower. So the object of every step in this discussion, the psychologic object of

every step in leadership, is to secure better discipline and morale, more intelligent initiative, keener loyalty and better teamwork. The student must keep these objects ever in mind in both study and practice, as furnishing a purpose or guide in all that is said or done. The accomplishment of these objects is a constant inspiration to a good officer; by his comments at drill, by his criticisms of a field exercise, by his every act in administration, he seeks to build up morale and initiative and all these essential qualities in the characters of his men.

63. As to the **Personal Qualities** required in the leader, we only ask that each man use intelligently the ones that he has. It is not intended to enumerate all the high qualities of the great leaders of history, and then expect the student to adopt them as his own. None of us begin to have all of these qualities, or any of them in perfection. But all of us do have some sense of justice and fairness, are possessed of a degree of courage and self control, and can use our judgment and will power. The point is to learn the value of our various qualities, and to cultivate them by intelligent use. We are all human—let us admit it and act accordingly. And that would be a very good first step toward success in leadership, for there is no other one thing so often heard of a good officer from the sincere lips of his admiring men as that "*he is a real human being.*" An appreciation of the meaning of that fact alone would serve as an inspiration and an excellent guide.

64. Many men of but mediocre ability have success-

fully carried through one big job after another simply because they had the faculty for inspiring the loyalty, initiative and best endeavors of their subordinates. Many others of stronger character and higher mental attainments have failed to do so because they failed to inspire, and even antagonized, their subordinates. And while their seeming lack of tact may have been due to natural deficiency, in nine cases out of ten it was due to the fact that they had accepted as their guide some old time rule about how to enforce discipline, or else because they had never given thought to the subject of handling men and realized its importance. It is not difficult to learn how to avoid their mistakes and to acquire the art of those who know how to inspire the enthusiastic efforts of others.

65. It is understood then that we are not discussing the high qualities of the superman, nor striving to attain to the leadership of a Napoleon. It must also be understood that not all these points will apply to any one case of leadership, in which many of them might be unreasonable. But all are based on the same philosophy of human control, and are consistent with the modern spirit of individualism which has become a prime consideration for the army. So as you read something that may strike you as unreasonable in the case you have in mind, give it fair consideration as applicable to certain cases, and weigh it as a means of adding to your comprehension of the true spirit of leadership. You cannot know too much about this in the general case. The broader your knowledge and the

better defined your individual opinions, the better judgment you will be able to bring to your particular problems. *You* are the big factor. In the end it is going to be what you believe and think and feel that is going to make you successful or not. You will never win by following any abstract rules you do not yourself feel and live by.

66. Qualifying for Leadership. Any man of native character may fit himself to lead successfully. Hundreds of thousands of civilians thus fitted themselves in the late war to lead as officers and non-commissioned officers. Many had had no experience of command to guide them, had never given a direction even to a servant. Yet by application they rapidly learned how to handle themselves as leaders and their men as loyal followers, and carried through with a success that varied with the degree of proficiency they attained in the art. No one expects perfection. It is impracticable to follow rules or to assume personal qualities that are not natural. The thing to do is to realize that leadership may be developed, to absorb its fundamentals into your own system, and to study yourself as applying them to the problems of your profession.

67. Your own personality is the one instrument you have got to work with. Learn to appreciate its strong points and its weak ones, its possibilities for doing the right thing and the wrong, and particularly to appreciate how it affects others. Get it well in hand through practicing conscious control, and make it work in

accordance with your wishes. You will make mistakes, the best of us do. The point is to have sense enough to recognize the mistake, to correct it and try to avoid repeating it. Observe the conduct of others as well as your own, and ask yourself in each case if the best thing was done to get the desired result. There is generally one best thing to say or do, and at least a dozen wrong ones. The chances are largely in favor of using the wrong one, but by giving it thought you learn to pick the right until in time it becomes quite instinctive for you to do so. We can sum it all up in just about this:—that you begin to think seriously about yourself in your job, and determine that you are going to be *natural, genuine, fair* and *self-controlled;* that you realize that your instruments are human beings and that you have got to control them through *your own personality;* and that therefore you determine to study your personality and your tools so you may use them intelligently. Observation and personal application of its results are the great things.

68. No two leaders may act exactly alike, for each must use his own personality. One may be naturally cold, short spoken and stern, the other suave and gentle; yet both be equally good leaders. And when you analyze their treatment of their men you will find that both observe the same fundamental principles of justice, fairness and regard for their individual development.

69. And as the personalities of leaders must differ, so even more will those of the men. To control them

to best advantage you must have a working knowledge of human nature—for while all mankind responds more or less alike to well-known instincts and habits, there are times when you have to consider the individual. Here is where observation, experience and thinking about it prepare you to act intelligently. As a good horseman soon comes to handle a thoroughbred or a cold blood with equal assurance and success, so the leader of men gets to know instinctively what touch to give the reins or spurs in order to get the result he wants. And if in any given case you are undecided what to do, think what would make you respond cheerfully if you were in his place, and what would make you "buck." In this way you may be sure generally to pick the right thing, for at bottom we are all more or less alike.

70. Above all you must be genuine. Use the personality God gave you,—only use it naturally and with earnest purpose to play the game fairly. If by nature you are gentle and tactful, be thankful, and do not try to be a bear, because you have admired some big burly man who was a successful leader. The genuineness and earnestness of your own personal efforts to play the game will go further than the best possible imitation of some other, be he ever so good.

71. Self-Control. You are probably shrinking from this task of taking yourself in hand in preparation for leadership. But it is quite natural that you should thus train yourselves, for self-control is the one first step toward ability to control others. And you will the more eagerly accomplish your own self-discipline, as

you observe human nature and note the blessings of the man who is self-disciplined and the curse both to himself and his fellows of the man who is not. Those parents who allow a child to grow to manhood undisciplined put a great handicap upon him. Selfish, petulant, flaming into passion at any opposition, egoism coloring everything in life for him, he is a poor member of the team in work or play, and is more often tolerated by his fellows than heartily welcomed. He has many hard lessons to learn before he becomes a truly worth while member of society. Far from being fit to lead others, he is generally the most difficult problem for the leader, who now has to do the work that the parents should have done in his childhood.

72. You have the requisite native character for leadership, or you would not be here in position to use it. It remains for you to prove its worth and improve its natural qualities. You will not do this by any grand stand plays, or even by prayer. You will do it by continued thoughtfulness in meeting the human problems of your profession, and by a discipline of self which will make and keep you fit for your arduous duties. Success in war demands that men and particularly leaders be highly self-disciplined. These bodies of yours are going to rebel strenuously when strain and hunger bear hard in campaign; they are going to demand a halt for rest at the crucial moment when victory lies just beyond the seeming limit of your endurance. Well for you then if you have taught the physical man that he must obey the moral no matter

how great the effort. Millions of lives have been lost in war because the winners of battle did not have the stamina to carry the victory through to a crushing defeat that would have closed the campaign. The seeming brutality that drives exhausted men forward after victory, is in reality most merciful. The officer who finds himself mentally and physically ready and fit to take advantage of his opportunities in war has conserved his vitality and self-trained his mind and body in peace. Each may find opportunities enough for this self-training; and he will be a better man, and citizen, and soldier, in the degree in which he uses them. An ambitious officer avoids dissipation, and stores up vitality in peace that he may draw on it in war, nor need then to rest when by supreme exertion he might be adding to the welfare of his men and building up their morale for the test to come.

73. The Military Character. As a military man you should have a clear conception of the type, and its requirements. For the army officer is as distinct in his characteristics and has as much pride of profession, as the priest in clerical garb. The proudest characteristic of the service and the one most jealously guarded, is the nicety of its HONOR. An officer's plain statement of fact is as good as a "certificate on honor." Deceit, meanness, underhanded methods, may be prevalent weaknesses in the competitions of civil life, but they are intolerable in this knightly brotherhood. Truthfulness and square dealing are absolutely necessary to military procedure,—the machine cannot function without them.

An officer is a gentleman, in the fine old meaning of the word, and if he fails of that standard, military law knows only the one sentence—dismissal.

We proudly trace the traditions of the military profession directly back to the Order of Knighthood. Originally formed by a few lofty minded gentlemen for the purpose of succoring the weak and maintaining the right amidst the social and political horrors of the Dark Ages, this Order overspread Western Europe, and for centuries furnished the brain and sinew of the armies, as well as the best minds in Church and State. Its governing principles were abhorrence of cowardice and deceit, humbleness in victory, stoicism in hardship, patience in defeat, and gentleness in the exercise of strength and authority. The gradual establishment of these principles in those barbarous conditions made civilization again possible; and their long continued practice by military leaders stamped them indelibly as characteristics of our profession. "Might" no longer made "right," and "not to hit a man that is down" became an accepted rule which has controlled the conduct of even the meanest citizens of all these nations but one. It is therefore in the practices of these knightly military gentlemen that we find the source of the soldier's sense of civic duty and helpfulness to the community, and it is in their code of conduct that we find our ideal of manliness to-day. And so sincerely have we accepted that code as the true philosophy of decent living that thousands of thoughtful citizens went gladly to the late war because they realized that

the further life of that code was threatened by a people who argued that might did make right.

74. The true soldier unconsciously practices that same code to-day—and his community is the better for his living in it. His duty does not cease with the dismissal of the company. In the presence of crime against the commonwealth, of public danger or disaster, in any crisis, he remembers that he is a soldier and is the first to jump to the front. Discipline and training have made him a natural leader, a high sense of civic duty makes him a worthy one. It is the proud record of the American army that its members have ever been found working for the public weal, and never against it. Not only when ordered but often voluntarily,—in the opening of the West and the regulation of distant possessions, in the San Francisco fire, Mississippi floods, tropical epidemics, the soldier has borne the brunt of regulation and control, and faithfully rendered signal service for the greater good of community living.

75. These traditions, records and ideals are the very stuff of which the military character is made, and must lie deep and clear in the soul of the officer, whence they furnish the inspiration for those talks to his men by which he is to build up their morale. In these records and ideals we find the psychologic reason for the military carriage. Hence we insist that when the soldier addresses an officer he shall stand with head erect, shoulders back and chest raised, stand squarely on both feet, in no sense a serf but rather the proud figure

of a man looking his officer squarely in the eye. We want him to feel proud, and show his pride. He is a fellow member in the honorable profession of arms. By his enlistment he has taken a position before his fellow citizens that entitles him to their respect. He has in effect announced that he is man enough to meet sacrifice and hardship and even death; yes, to meet a thousand deaths on the battle field and still go on. These are proud words for any man to feel, "I am a soldier." Get this spirit into you and get it into your men. You will then be military from inner promptings, and will naturally carry yourselves as becomes men who stand ready to make the supreme sacrifice for their fellows.

76. Personal Appearance. *As to dignity.* We will now proceed to consider some of the practical and more important details which concern the work of the leader. First, he holds his position on the assumption that out of the whole group he is the best all around man for the job. His appearance—how he carries himself before his men—must maintain this reputation for excellence. The nature of the work in hand and his grade of office will influence the amount of dignity to be shown, but in every case there is a certain dignity which all men must find in their leaders to which they may instinctively give their respect. This is just about the amount of dignity that comes naturally from earnestness and sincerity of purpose. It is not a virtue to be assumed, a superficial garment to be put on for your work. It has nothing to do with haughtiness or

stiffness—unless it be an assumed dignity which is often thus manifested. "It comes simply from seeing things in their right proportion—big things big, small things small," and really has more of humility than of pride. It forbids you to patronize your men, to appear to condescend to them in your dealings, and it does admit your sharing both their earnest concerns and their fun. Professor Hocking says "To make a quick transition from fun to business, and carry your men with you instantly, is the test of real dignity. The two opposites of dignity are permanent solemnity and permanent triviality." Both have a bad effect on humans.

77. *As to Example.* Remember also in the matter of appearance that you are an example. Imitation is a great teacher—the sole teacher of our infancy, not to be despised in our manhood. Your men are going to be very much as you are—if you are really their leader. Your example of cheerfulness, promptness, loyalty to superiors, smartness, courtesy, energy and interest, will find response in that of the men. This is carried even to the extent of copying the cut of the hair, the angle of the hat, and other personal peculiarities. The power of example is a potent force, and very useful in establishing loyalty.

A very important example for you to give is one of earnestness of purpose and interest in the work. The accomplishment of the task must appear to be a vital matter to you. Listlessness and indifference on your part will be quickly reflected by the men, while they will equally respond to a reasonable amount of smart-

ness and earnestness. You can imagine the amount of earnestness we used to put into our English lessons when we had an old instructor who closed his eyes and dozed while each cadet recited. There was great keenness to get into his sections, but it stopped there. You should appear to care so much for your work that you are indifferent to the little things that affect your own comfort. If the men see you taking advantage of your position to enjoy comforts denied to them it induces a state of mind that interferes with good work. A good example of this was the conduct of a captain of cavalry in the Philippines who, being required to conduct drill during the heat of the day, took up his position under the shade of a solitary tree on the plain and drilled his troop in a circle around him. That drill did not add much to the excellence of the troop or to their loyalty for the captain. The opposite of this picture is Alexander in the desert refusing a drink of water because his soldiers could have none. Which was the better soldier?

78. *Ability to Lead.* Again you want to impress the men as being one who knows at once what is to be done in each case that arises, who makes quick decisions, and who carries through what he has undertaken without changing his mind. We will discuss this more in detail later, enough here to say that by figuring out ahead of time all the details of a certain undertaking and carefully planning for it, you can carry it through with an apparent readiness of decision and resource

that will be surprising;—and a few such successes will establish your reputation as an able leader.

79. *Knowledge of Details.* Finally your position presupposes that you know the work better than does any other man in the group. Generally speaking you should be able to do each man's part at least as well as the man, able to know when he is working to best advantage, able to recognize particularly good performance to commend it, able to correct improper methods and point the way to improvement. This superior knowledge gives you the self-confidence to appear before the men as their leader and to give them instructions and orders which you know are reasonable. The men instinctively feel and recognize this superiority, and naturally give it respect and obedience.

Of course no one man may reasonably claim to know everything, nor to be more skillful in every detail than certain specialists. This fact is frankly recognized by all the group, and is used to stir the pride of individuals in their particular superior performance, and also as a reason for expecting them to make suggestions for any improvements they may have thought out.

80. Popularity. Should a leader strive for "popularity" with his men? By all means, if he is man enough to win it on his merits, for it is a large element in establishing their loyalty. But it is very easy for the beginner to have the wrong ideas as to how popularity is won. He must clearly understand that it is not gained through easy going methods, overlooking faults and

neglects, playing favorites, sympathy with growling and kicking about the way things have to be done, or in any of those things which go to undermine discipline and morale. Such popularity is properly called cheap. It takes no manliness to get it, it has no value once you have it. Such leadership is worse than worthless, it does actual damage. It will be exposed for the sham it is by the first occasion for endurance, by the first thing that comes to test the real grit and ability of the group. Then one of two things must happen:—failure, or some better man will jump out of the ranks, take the leadership from these weak hands, and lead the men through the emergency.

This is illustrated often enough in the service, where authority has held in his peace time position some weakling who faded into the ranks when the actual test came, while some strong quiet character stepped to the front and successfully assumed the responsibility. It is the duty of command to discover and remove these weak leaders. It is equally the duty of every leader to study himself and his methods, and to make sure that both of them display the qualities which will justify his holding the leadership and will give it such character as to make it proof against any emergency demands.

81. The popularity that counts, that makes men say they would follow so-and-so through anything, makes them brag about their chief and proud to serve under him, is founded on admiration for his real ability, confidence in his fairness and justice, and in the courage and strength of his character. He has won this popu-

larity by being absolutely fair and square to all, by seeing that both privileges and extra hardships are equitably divided among his men, by holding every one to a strict performance of duty, by reward of merit where due and recognition of delinquency where it exists, by avoiding anything like deceit or duplicity in his conduct of office, by never appearing to ignore any of his men as of no consequence in the group, by showing a sincere personal interest in the welfare of his men as individuals and above all by such use of his own head in planning and forethought as to save his men unnecessary work or trouble and yet increase their efficiency, thus making them realize that he really has the ability to lead.

82. **Justice and Fairness** are generally considered the first essentials for handling men successfully, and yet how often we see leaders who give them no consideration. Human nature demands fair play, and gives its best response only in that atmosphere. No matter what our religious beliefs, we must admit that the best advances in civilization have resulted from the philosophy of life taught by the Son of the carpenter in Nazareth, which is based on the natural impulses of mankind and their reactions to fair dealing and decent treatment. It is a safe proposition that ninety per cent of mankind are good, and will make good when confidence is shown in their good intentions. Laws and rules are made to fit the ten per cent of weaklings who are not man enough to play fair in the team. The big majority have to be cramped in their freedom because

of the meanness or ignorance of these few. This has been a common fault in army administration. One ignorant trooper injures a horse by running him on a hard road, and an indifferent commander at once forbids all soldiers ever to ride at a gallop. One man is disorderly in town, and all men are forbidden to visit the town. This may be an easy way to avoid trouble, but it is distinctly arbitrary and unjust—and indicative of unfitness for command. Better results may be obtained by showing confidence in good intentions, allowing more freedom of action, and controlling the meaner ones through education, elimination, and the spirit and example of their comrades. The leader should remember that fitness for command is proven by ability to arouse a spirit that makes the men want to give one hundred per cent service. It is not shown by control through arbitrary methods—any one can make rules which practically reduce his men to a state of serfdom.

This is but one phase of showing fairness. The leader will have all kinds of situations to meet in which he must show it. It is impossible to anticipate them with rules, but you may meet them successfully by a continuing determination not to act in passion or impatience; to judge each case fairly, giving full weight to the Golden Rule about "doing unto others;" and by remembering that your final decisions must have for their object the development of the individual's character and the group's discipline.

83. Loyalty and Initiative. We have seen that

modern command requires the development of loyalty and intelligent initiative in subordinates. Initiative without loyalty would be dangerous, but from the combination comes the highest efficiency. The leader wins the loyalty of his men by gaining their admiration of his personal qualities and by stimulating their belief in the cause which both are serving. He develops their intelligent initiative by the policy and methods he employs in handling them in their work. He constantly encourages individual effort, taking pains to commend every display of unusual interest, skill or ingenuity. He keeps the group informed of what it is trying to do as a whole, so each may understand the object of his particular part and seek opportunity to do it better. He tells the man what to do, not how to do it, and praises whatever shows original effort and decision. By constructive criticism and explanation of any performance of duty he encourages the man so that he wants to do it better next time. In short he encourages his men to observe, to think, to decide, and to act on their own decisions. So long as their spirit is loyal, the best results come from such service, and he must be patient in developing these faculties.

84. Development of Men's Powers. How natural it is to be impatient with the man who is bungling his early efforts. How often the instructor grabs the thing and does it himself rather than wait for inexperienced hands to find the way. The parent says petulantly, "I'd rather do it myself than see John struggling with it." The sergeant cares more to have

a certain thing done exactly as he would do it than he does for all the good that might come from the developed skill and resourcefulness of his men. Of course these are all wrong. Your way is not always the best way. One way is often as good as another, and future efficiency demands the development of your men. Except in the unusual case, this ulterior object is more important than present perfection. This applies particularly to an officer who fakes a maneuver, drill or inspection for the sake of a good impression. It requires patience thus to develop the powers of your men, for they cannot do good work in an atmosphere of discouragement and humiliation. You must therefore avoid the natural display of temper at awkwardness and the cutting remarks which indicate that you think the man a hopeless idiot. Try it yourself left-handedly, and see what untrained muscles can do. If you do have a man that is hopelessly bad, you have a different problem and should avoid wasting your time and that of the others in efforts to use him. You are developing men and their powers. The constructive and inventive instincts thrive in an atmosphere of encouragement, and opportunity to employ them keeps men cheerfully at their tasks. You get a double reward from this system of control,—the satisfaction of seeing your subordinates grow in ability under your hands, and the satisfaction of increasing the efficiency of your command.

85. Self-Respect. The leader has to guard his own self-respect and assure that of his men. Self-respect is absolutely essential to having self-confidence, and with-

out self-confidence neither leader nor man can begin to play his part in war. Each will be called upon to make quick decisions as to what is best to be done, and to act upon them definitely. Each must have enough self-confidence to do this, without asking some one what to do, in an effort "to pass the buck" of responsibility.

86. *In the Leader.* First, then, the leader must maintain his own respect,—in his daily contact with life and men, and in the conduct of his office. His relations with his superiors and coördinate leaders; his knowledge of his job; his self-control of temper, frivolity, pettiness, etc.; his methods of directing work and handling men; all these are to influence and to evidence his self-respect, and are thus matters for his consideration. He must realize that he stands before his men as a better man on the job than any one of them,—and in this light he should be an inspiration, not an apology. It need not lessen his self-respect if he lack either physical stature or age and long experience—though these are helpful. Superior knowledge and moral qualities determine one's fitness for leadership, and enlist the men's loyalty and obedience. How often in the war, especially in the French army, we saw grizzled old fighters loyally following youngsters just out of the training schools because they had confidence in the knowledge these boys had gained. In our draft army training it was not uncommon to see a squad of big Northwestern lumbermen following a keen eyed little corporal as though they thought him a second Napoleon. It is not the size or age of the body but

what emanates from the soul within it, that makes the leader of men.

87. *In the Men.* And second, the leader has to cherish the self-respect of his individual subordinates, be they leaders of smaller groups, or the men themselves. He needs their intelligent coöperation and must often depend on their individual judgment and willingness to carry on without specific instructions. And unless these men believe in themselves and feel that he believes in them they will be afraid to decide what to do, and afraid to do it, for fear of failure and its consequences. So by showing confidence in them, by never ignoring them as individuals, by encouraging and commending good as well as correcting error, the leader develops the self-respect of his men as a sure basis for the self-confidence and strength of character they need in order to meet his requirements.

88. **Courage, and Force of Character.** Until they have met the supreme test, most men question in their souls whether or not they have got the requisite courage. Some are so curious as even to seek eagerly for the opportunity to test it. The vast majority come out of battle with the proud satisfaction of having risen above personal fear and been able to meet danger without flinching. The psychology of battle and how we train to meet its requirements are subjects for later consideration. Enough here to accept the statement that there is nothing damning in the fact that one feels fear. We may assume that every one feels fear, for the self-protective instincts are the strongest and

fear is nature's instinctive warning of the imminence of danger. Its purpose is to make us take steps to meet the danger, and it thus leads us to action. Then we forget the fear, as it generally disappears when we have gotten into action. A developed mind and character, bodily health, and a determined purpose, all combine to enable one to avoid showing fear or letting it improperly influence his actions. No one would willingly follow a leader who lacked a courageous character, nor could a leader hope to carry on successfully if he was self-conscious of his own moral weakness. Therefore the leader and his men must both have confidence that the leader possesses courage and force of character, so he may be self-controlled and capable of calm reasonable judgment in a crisis. The leader establishes this mutual confidence by the self-control and good judgment with which he meets the smaller emergencies of daily administration. If he becomes excited over little things, bellows and shouts because something goes wrong, he is not only failing in self-control and good judgment, but is making his men question his force of character and his ability to meet a real situation. A new leader should therefore make a point of training himself in self-control under trying circumstances; he should even seek situations which try his nerve and judgment, rather than avoid trouble as the weak man does by quietly slipping around it.

89. Control by Power of Example. It is the leader's function to be calm in emergency; unruffled, even sardonic if he have it in him, in the face of hard-

ships; unperturbed and even casual in the face of danger. The psychological power of mental suggestion is now well understood, and accepted as one of the sure means for controlling men. If you are a real leader your men will take their mental attitude from what yours appears to be. In danger they will watch your movements, even facial expression, for reassurance. It is then that you drop some casual remark, "borrow the makings" and roll a cigarette, do any simple thing naturally, showing that you are at ease and confident in these abnormal circumstances;—and your men regain their wavering confidence, feeling that you are not afraid. So, in time of unavoidable hardship, you must avoid showing annoyance or impatience. Your sardonic acceptance of necessary conditions will unconsciously lead to theirs, and save the nerve strain and damage to *esprit* which result from grumbling, and bucking, and cursing out everything in general. And in emergency you must show great self-control. Remember that your conduct will determine that of your men. If you are excited, they will be more so. The emergency will call for perhaps the most accurate, determined, self-controlled work, and if your heart has jumped into your throat and made your voice quaver and your ideas confused (and this will happen to the best of men), nothing but disaster can result if you communicate this excitement to your men. You will gain time and success in the end, if you take time now to swallow your heart, and regain perfect self-control, before you say one word to betray your perturbation.

Then with calm self-assured demeanor give your directions as becomes a real leader. Directions so given are a great comfort to the men, and assure steady intelligent execution. To begin shouting excited ill advised orders in an emergency is one of the most characteristic failures of inexperienced leadership. Try to train yourself so that you will be one of the exceptions, by acquiring the habit in any given situation, of being first sure of yourself, and then calmly giving directions to your men.

You have opportunity to train for this in the ordinary affairs of life, and may thus acquire a facility for knowing what to do in an emergency and doing it with calm assurance. In any public accident or emergency there is generally some "admirable bystander" whose mind has acted instantaneously, who has jumped in and done the right thing. Question your mental processes to learn why you were not the man, and try to qualify next time.

90. Personal Pride. Pride is another quality of human nature that is very useful to the leader in controlling his men. Just as he guards each individual's self-respect and cherishes it as the necessary basis of that manly and intelligent response he expects them to give to the demands of service, so he builds up their personal pride—in themselves, in what they are doing, and in the organization. This pride is easily established by seeking out cases of superior accomplishment and commending them. Once fairly developed it becomes an influence to which the leader may appeal

successfully for loyalty, better individual conduct, better work and for patient endurance of hardship. He will not get it in a day, any more than he will get discipline or morale. It comes from the performance of good work that has been recognized as such, and rests in a justified feeling of ability and worth. So do not expect to get it by simply announcing to your men that they are the finest. Bring them to an honest belief in their worth through your recognition of it by praising their good work, and by making suitable remarks to outsiders which some of them may overhear. Find something in which they excel, and brag about it moderately. If possible make an occasion to show their ability publicly. If your outfit can once get a reputation for excellence, it matters little for what, it will become more excellent,—good men will seek to join it, its personnel will thus improve, and it will continue to grow better.

91. Pride in Organization. Pride in the organization is a tremendous influence for keeping men up to the mark. It makes them keep each other up;—and you begin to reap the rewards for having established it. You see them developing the spirit of discipline you have hoped for, and the coöperation in that teamwork which means so much. Every leader should always strive to arouse this pride. While we may not prescribe the exact steps to fit the various conditions, your ingenuity will suggest the ways if you will make practical use of your knowledge that men take delight in doing things well and in having their excellence recog-

nized; that the excellence of the individual should be reflected in the reputation of the team; that out of the bodily and mental development which comes from consciously doing things well, grow self-respect, laudable pride, and an assurance which strengthens the individual character; and that these are the elements of organization spirit which you should seek to establish in your men.

92. Decision. It is characteristic of a successful leader to make good decisions that do not have to be changed and to stick to them; and it is characteristic of the valor of ignorance to make quick ones that are generally wrong. Of course quick decisions are preferable if they are right, and army leadership often requires that they be both quick and right. In civil life the leader may generally take time to weigh his subject before deciding, while in many cases it is best that he first take time to consult his subordinates. This is also true of many military decisions, but in the end the leader must in all cases come to a definite decision as to his course, announce it clearly as his decision, and have the force of character to carry it out without showing hesitation or vacillation. The impossible man as a leader is one who cannot make up his mind; the next better is he who is influenced by the last man who talks to him; and still too poor for his job is he who having come to a decision allows himself to waver and change in the face of each new thought or development which the future presents. If you have any of those tendencies, eliminate them by watching

yourself in making decisions. By practice in the small affairs of your daily life cultivate your power to grasp the essential facts of a situation, to arrive promptly at a decision, and to stick to it in spite of unessentials which may come along to make a change seem better.

93. Thinking. The more you think about the details and possibilities of your work, and the more you keep your mind on it during its execution, the better you will be prepared to make good decisions quickly. "Because I am always thinking about it" was Napoleon's answer when asked how he was able to make such prompt accurate decisions in the art of war. We teach the advance guard commander as he marches to be *thinking constantly* what he will do if the enemy appears in any of the various situations he meets, and thus to keep his mind prepared to make his decision quickly. So in the daily affairs of administration and training, that leader will do best who is a thinker, who thinks of the business in hand and is mentally prepared to meet its demands for direction. It is the unexpected thing catching a man off his guard which causes his uncertainty and indecision. It is the element of surprise in an ambuscade which makes it so advantageous.

A leader should be found so resourceful and sure of his judgment that he can successfully meet these occasions for quick decision. He can get a reputation for this ability by carefully planning ahead of time for certain tasks and thus being able to make quick decisions during their execution. But to maintain this reputation

he must acquire the habit of giving thought to his work, not only in anticipating certain tasks, but continually as he carries on. The mind which does not have to be recalled from a fishing excursion will grasp the essential details of a new situation more quickly and accurately than one that was far afield when the unexpected happened.

94. A Representative of Authority. Organization and subordination make the immediate leader of a group the direct representative to his men of the authority which controls them and of the Government they serve. They will largely get their impressions of the justice of this authority from that displayed by the leader, and judge the worthiness of government from his enthusiasm and loyalty. The more ignorant the man, the more nearly are you the sole representative of these elements. He may be a recent immigrant, barely able to understand our language and quite dependent on you for his conception of the worth of our institutions. It is for you to make him a good citizen, not drive him to the ranks of some *ism* by making him feel that our authority is unjust and our institutions unworthy. It must give pause to any fair-minded man to realize that these men of his have taken a solemn oath of obedience to his orders, and are required to look upon him as the representative of the absolute authority of Government.

95. Symptoms and Results of Poor Leadership. We have all seen men who are awful examples of what a leader ought not to be. A little authority in their

hands seems to upset the balance in their heads. They lose all sense of how to deal with men, become ridiculously arbitrary and loud mouthed and blustering. They try to rule by "putting the fear of God into them." "What they say goes," simply because they have been named the boss, and "they will show them." Their first step when they see anything going wrong is to bellow "what the h—— are you doing?" in a tone that implies that the man is not only a fool but probably a criminal. They outrage his manliness and every sensibility, assume his motives are those of a thief and a liar—and then expect him to respond with efficiency and loyalty. Of course this is ridiculous. Such methods of control bring only sullen obedience, and even invite open rebellion. Swagger and bluster are but a thin camouflage for incompetence, and it would be a wholesome thing for these leaders to be able to realize the scorn and disgust they are implanting in the hearts of their men. Some do not know any better, and may be made good by training; others lack native character and are hopeless. Neither should be left in authority as they are.

96. Where you find recurring cases of indifference and insubordination you will generally find that the cause for it lies in the presence of a leader who is not good enough for his job. It is true that men generally start with the intention to make good, and if many go wrong in an outfit, the answer is pretty sure to be that there is something wrong with its leader. Likewise where a leader finds himself unable to maintain dis-

cipline, he may well seek for the cause within himself. We often hear the statement "I've got the worst bunch of anarchists on earth. No one could do anything with them." This is an admission of the leader's own unfitness. Men run about the same, are subject to about the same instincts and controlled by the same general principles. I have seen the same company that was all but mutinous under a hard headed narrow-minded captain become one of the best disciplined of the whole command in a few weeks under a different officer whose leadership embodied principles of fairness and decency in handling men. The lesson is plain, both to the man who wants to be a good leader, and to the commander who wants his subordinates to be highly efficient.

97. Prestige and Suggestions. The leader loses none of his prestige in hearing and considering the thoughts of his subordinates. In the end the decision is his and on that they all have to act. And it does not hurt his leadership to have to say frankly "I don't know. I'll have to look into that." If he finds that he has taken a wrong course, it does not hurt even to admit frankly that he was mistaken, especially if this action has happened to do an injustice to one of his men. Mistakes are readily forgiven, but not meanness or injustice. Remember always that the men admire manliness in their leader and demand justice from him. These qualities are better than infallibility, for after all they like to feel that you are human. And above all they will not respect a bluffer. It is hopeless to try

to bluff when you do not know. Some one will know and expose you, and away goes the respect of your men.

Suggestions are rather to be encouraged, and given fair consideration when made. If accepted, credit should be given the man; if rejected, tell him why. "Nobody can tell me how to run this job" is a narrow policy, destroying individual initiative,—and it is not true anyway. The very statement shows that the leader does not fully know his job, for every one is capable of improvement, and any job is better done for the combined interest and resourcefulness of every one connected with it. The suggestions we want spring naturally from the interest and partnership you make the men feel in the organization. The only encouragement they need is first, this atmosphere of partnership, and second, a chief who has sense enough to give the suggestions fair consideration and to put them into practice if good.

98. Asking Men's Opinions. I have known successful officers to make it a rule to ask, whenever one of their men came to them with some question or trouble, "What do you think about it? What would you advise doing?" The man has generally been thinking about this for some time before he presented it, and probably has in mind some solution which he takes this way of presenting for your consideration. By thus asking his opinion you encourage his personal interest in the general success, enlist his coöperation, give opportunity for that self-expression which means so much to every self-respecting man, and not least of

all you gain time for consideration of your own answer while he is presenting his. This is often a particularly good way to handle the case of a man brought before you for some dereliction of duty. Ask him what he would do, if he were boss, with a man who had committed the same offense. It is astonishing how this makes him realize the whole situation, which he probably had not thought of before; and nine times out of ten he will suggest a more severe punishment than you would give, and come out of the experience a much more responsive member of the group than he was before.

99. The Head of the Family. A good leader is always a jealous guardian of the personal rights of his men. It is only over his dead body that an injustice is done to any of them or to his group as a whole. He is their champion in every contact with the larger organization, and they come to love him for it. He may row at them himself (in a fatherly way), but he allows no one else to do so. He sees that they get what is coming to them. If hardship has to be borne, he sees that it is borne justly, and shares it with them. If food is short and shelter poor, he does not rest until he has exhausted every effort to improve matters, and is very careful to show himself no favor in sharing them. He fights for their fair name, and for full recognition of their merit. If one of his men has a trouble, it becomes his trouble until it is adjusted. He thus establishes the feeling that it is a family matter, and that he is the head of the family. (Incidentally he is sure to be rewarded,

for the men will soon be taking a keen interest in the welfare of the head of their family.) And in the end the men come to speak of it as "*our*" company,—not Smith's or Brown's but "ours," for each realizes that his interests are equal in it with any other's. And until his men do thus speak of the outfit as ours rather than his, the leader may know that he has not yet got the spirit which he should have.

100. The Group Spirit. Any group of individuals working together for a common purpose is going to establish unconsciously a group spirit of some kind. This has got to happen. The leader knows that success largely depends on what this spirit shall be, and takes pains to make it a helpful one. By getting to know the men and "how they feel about it," he keeps in close touch with the spirit that runs through them all, and by suggestions here and there he does much to build it up in the way it should go and make the men feel a membership in his team. When he has come to know this spirit well, he can count on his men to respond in a certain way to certain appeals or impulses, and he thus makes this spirit a tool in his hand for getting results. In time of hardship or strain he plays on this spirit to arouse new energy or endurance, and jaded muscles spring anew to life, just as martial music will put renewed life and spring into the lagging steps of tired soldiers. Thus always spirit may make men endure and dare and carry through far beyond the normal accomplishment. Thus the thoroughbred will run unfalteringly till his mighty heart breaks with the

strain, while there need be no fear of killing the ambitionless cold bred, who slows down and quits at the early warnings of fatigue.

So the good leader is constantly on the lookout for means to build up this splendid spirit in his group. By word and deed, and particularly by thoughtful conduct of the work in hand, he fosters the spirit of putting things across and never being balked, which is going to carry them through to success when called upon. His men come to realize that what he requires of them is always reasonable and that it makes for efficiency; they find that he is always considering their welfare before his own and taking the greater pride in their success for the team; and they come to realize that while he so directs their work as to make it as interesting for them as he can, he will never accept failure for them or himself, but insist on carrying through to success. It is possible thus to establish so strong a group spirit for doing good work and generally winning out that the men themselves will get after the laggards and expose the worthless for elimination as unfit for membership in the team.

101. *This Spirit Requires Efficiency.* Such results are possible to the leader in direct proportion to his knowledge of his job and his ability to conduct the work with efficiency and without wasted time or energy. Men naturally hate inefficiency. They become critical, caustic in their remarks, and finally disgusted under a leader who wastes their time and efforts, who hesitates over decisions and wonders whether to do

this or that and how to do either, who hasn't the tools and material right at hand, who is always picking the wrong man for a piece of work, and who holds up the work of all while he fusses with the clumsy efforts of some "dub." Such a leader will never build up any good spirit. That comes only from the reverse of this picture of incompetence.

But not all leaders may be omniscient, always right and sure in their management of affairs. True, but by looking ahead, by planning and preparing for each new task, by headwork and overtime work, they can so fit themselves for each task that they can carry their men through it with such efficient direction that they will seem to their men to be almost godlike. Of course this means work for the leader. But the notion is foolish that work grows less as one ascends the ladder of promotion. Ambition for accomplishment, pride in command, joy of meeting manly responsibility, and not that enjoyment of an easy berth which some assume it to be, are the motives which inspire the leader to greater achievement.

102. *Where Leadership Really Shows.* As we watch a skilful leader directing his men through some task, tools and material all at hand, every man moving efficiently, all the parts working smoothly toward the result, it is natural to exclaim, "what teamwork" and "what a leader!" But out of years of experience I tell you that this leader seems so good, not because God especially endowed him with skill, but because he previously sat down and planned out how he was going to

handle this especial job, and because he took pains to see to it ahead of time that everything was prepared for the work. His superior leadership shows not in the work he is here doing, but in the work he did beforehand in building up the discipline and teamwork of his men, and in making preparation for handling this especial job efficiently. That is why he may now appear so quietly sure of himself and his men, and that is the real task for leadership,—fitting self, men, and team ahead of time, so they may work smoothly to best advantage without waste or friction.

103. Assuring Confidence and Justice. It is a common fault to take too much for granted. A man cannot do good work if his mind is filled with troubles, or even questionings as to his duties and rights. The wise leader keeps his men reassured in peace time as well as in campaign. He takes pains to see that his men, particularly the new men, understand clearly their rights, duties, and mutual relations, and especially the method by which each may secure justice from higher authority in case of real or fancied wrong.

The possession of authority makes a wise man consider the rights of others, lest he do some injustice. It is likely to have a far different effect on a man of narrow soul and intellect. He often becomes selfish, mean and arrogant, indifferent to the feelings and rights of others, and partial to favorites whom he chooses for selfish reasons. By deceit and duplicity he may long conceal these shortcomings from higher authority. Therefore, when troubles show in any

group, a good commander first seeks the source in the defective qualities of its leader; regularly finds some means of checking up the conduct of his subordinates as regards their leadership; and has it clearly understood by all that every man has ready access to him for the presentation of any personal trouble.

104. Creating and Maintaining Discipline. The inexperienced man is likely to have more apprehension about his ability to maintain discipline than about anything else in connection with taking charge of a group of men. He wonders if they will obey him and is not sure of himself as a disciplinarian. It will help him if he gets a fair idea of how discipline is maintained practically. It is often said that discipline is the result of the leader's administration of rewards and punishments. This is too narrow a view. In reality the spirit we call discipline is the result of the leader's whole conduct of himself and his job, of his personality and methods, of everything he does for his men, to his men and with them. Among all these, rewards and punishments play an important part. But rewards have a great deal more to do with building up discipline than have punishments, and are given much more easily and pleasantly. In fact if the leader has established at all the spirit of leadership herein pictured, he will have but rare occasions to use any punishments. This has been proven over and over again, and with all kinds of men. Fair treatment and the encouragement that comes from judicious appreciation of good intentions and from praise of good work soon establish a

spirit which makes punishment quite out of place and unnecessary.

105. *Discipline from Rewards.* In giving rewards, probably the most effective one is the slight word of recognition of individual effort or excellence, sometimes even a nod and smile are enough. The main thing is to show this man and the others that you see and appreciate what he is doing. So as you supervise the work of your men be on the lookout for chances to commend individuals. Do not overdo it; fulsome or unmerited praise does more harm than good. Keep it what nature intended it to be, a reward for excellence which every man likes to receive, and for which he naturally strives so long as he feels sure that he will get it when merited.

One commander looks only for faults and speaks only to criticize something as wrong; while another seeks good points to commend, and corrects mistakes only in a spirit of showing how to do better. The first may by tremendous effort hold his men to a certain level of efficiency, the second will soon have them all going in a spirit of emulation. Smith does not see why he cannot do as well as Jones, whom he heard the captain compliment. Appreciation of a man's excellence appeals directly to one of his strong instincts, and never fails to inspire continued effort to win further praise.

106. *Influence of Good and Poor Men.* There are always to be found in every group certain men of stronger more cheerful characters than the average, men who make the best of things, who jolly the rest

along through the hard tasks, and whose influence is thus a great asset. The leader notes these men, and does what he can to increase their influence with the others. If he has to show favor to some individual, he picks one of these men to receive it, thus letting every one see his appreciation of their cheerful willing spirit.

On the other hand there are often in the outfit certain men of the meaner sort. They do the growling and grumbling for all, and their influence is in the direction of lowering the morale of the group. The leader must know these individuals also, and do what he can to convert them to cheerfulness and a will to win. Where a man's influence is bad, nothing should be done that might strengthen his standing with his fellows. If some one must draw a disagreeable task, it is often well to let such a man have it as a reward for being a "kicker." A leader who did not think of this and made the mistake of handing a reward to such a one would hurt the morale of the whole by making the men feel that virtue was not recognized, and that their leader lacked good judgment.

You must therefore know your men and watch their work and their spirit, so you may reward the deserving, and never appear to support the undeserving. In time of hardship or strain, when the morale of your outfit is being tested, it may win through or break down, depending on which type of men have the stronger influence. It will be well for you then if you have strengthened the hands of the strong cheerful ones and made them

subordinate leaders of sentiment and opinion in your group.

107. *Leader a Maker of Men.* The finest thing about being a leader is the chance it gives to build up the characters of the men, to take hold of the personal equation of a weaker brother, discover his difficulties and weaknesses and also his strong points and possibilities, and so handle him as to make a man of him. This not only brings you great satisfaction and the personal reward of feeling that you are making the world some better by living in it, but it brings actual material gain to you and to the community, in that you have made this man a better citizen as well as soldier. Many an army officer finds his one relief from the tedium of peace time duties in thus taking a keen interest in the personalities of his men, and in making it his business to build up a reasonably strong useful character out of what may appear an almost hopeless wreck of humanity.

Every leader is constantly affecting the future of his men, consciously or unconsciously. His power to reward and punish makes this necessarily true. His decisions and acts of authority each tend to build up or to discourage the character of the man affected. This is what makes us shudder to see this power of leadership in the hands of ignorant, unscrupulous, brutal or even thoughtless men. The good leader realizes how by strict fairness, encouragement and guidance he may develop the powers of his men; and how by continued injustice he may break a man's

spirit, destroy his manliness, and return him a worse member of the community then he found him. He accepts this responsibility, and takes pleasure in trying to use his power for the greater good of the men, the community, and his profession. He is in some measure a "maker of men," and with that thought in the back of his mind he studies his problem in a desire to act to the best advantage.

108. Discipline by Punishment. Perhaps the most difficult matter for the conscientious beginner is the necessity for his inflicting punishments, and all leaders should give this matter their best attention. Punishment is always given only as a corrective. It is administered for the sole good of the man and of the group, and never in a spirit of vindictiveness or revenge. By punishment we mean all the corrective measures commonly used as means for disciplining men. The severity of any one of them is largely a matter of the spirit in which it is given and the infrequency of its occurrence. It is in every case a matter for serious consideration by the leader, until long experience has made him quite infallible in his judgment.

109. It is possible to fix a set standard of punishments, such a punishment to follow such an offense; it may act as a guide, but it must never be followed arbitrarily. That would ignore the big human factor, and all manner of extenuating circumstances. Every case of offense must in fairness be judged on its own merits. The leader must judge the peculiar circumstances attending it, consider the personality of the

offender, and above all discover the underlying motive. It is unquestionably true that most men naturally prefer to do right, and go wrong only for some reason. Very often some sense of offended justice is behind it. In any case the punishment cannot be reasonable unless founded on a true understanding of the facts. And it must be both reasonable and just, for its one big object is the effect it is going to have on the man's character and on the discipline of the whole group, and nothing could do these more damage than an unjust punishment. This effect is the determining factor,—and it is better to ere on the safe side. It is also important that both leader and men shall always realize that whatever punishment is given, it is done for the good of all as well as for that of the man concerned.

110. *Investigation of Offense.* To be able to get at the actual truth of the matter takes tact and knowledge of human nature. You will be interested in developing this ability in yourself. It will often be difficult to get the man to be frank, he cannot quite believe in your desire to be fair, and his instincts of secretiveness, pugnacity, being a good sport, etc., all stand in your way. Put yourself in his place is a good rule during the investigation. It is going to take time and patience and skill until you have established the tradition of cards on the table and a square deal for all. By avoiding ever acting in passion and by always showing a determination to get the facts and judge fairly, you will soon be able to get at the real truth about

each offense, and to learn what it really means in your organization that this man has done as he did. Then you may decide what steps to take for the best interest of all.

Do not think that this is Utopian, or that it takes too much time. It is a leader's business to have time for just such things,—and you really save time by it. Do it thoroughly a few times, and you may thus discover and root out the causes for soreness and trouble, and establish a spirit of fairness which will soon reward you by freedom from having any offenses to handle at all.

111. *Actual Punishment Unnecessary.* A pleasing fact is that while every offense must be taken cognizance of, it does not always have to be actually punished. It may often be made the subject of a plain talk to all of the men, explaining what such an offense means to discipline and efficiency, and put so strongly that a better result is obtained without giving any punishment at all. I recall an instance in one of the inexperienced war organizations, where a senior officer, detailed to handle the case of a man actually guilty of sleeping on post, made it so strong an object lesson in his talk to the company that he put the whole outfit, officers and men, on their feet in discipline, and did not punish the sentinel at all. So do not feel that punishment must always follow and "fit the crime." Use your common sense judgment, and do the thing which you believe will best promote the discipline you

are trying to inspire in all. A reprimand, with an explanation of what the offense means to discipline, is generally punishment enough.

112. *The Leader's Responsibility.* If in the end you decide that punishment must be given, give it yourself. Be very jealous of the authority over your own men. Do not let any one interfere with it or exercise it for you if you can help it. You want them to look to you for justice and see in you the seat of authority under which they act and to which they are responsible. This means that you personally handle every case, and make it clear that the decision as to the punishment is the result of your own judgment. If the offense must be punished with more severity than you are empowered to administer, then only send it to higher authority. It is a poor officer who lets a court run the discipline of his command. The good one appeals to it only in the rarest cases, and then because he is dealing with a recalcitrant who will not respond to decent treatment, and is therefore a candidate for discharge.

113. *Prompt Action Necessary.* As the object of both rewards and punishments is the psychologic effect they are to have, action in both cases should be taken immediately following the occasion, while it is still fresh in the minds of all. Let your men realize that you are right on the job of commanding, and that the conduct of each is a matter of real interest to you and to all. To overlook offenses and neglects that appear willful, causes them to multiply, and discourages the

faithful. The word or nod of recognition of good work is immediate, and has its effect, so also does the first step in recognition or correction of an offense. This step may be an admonition, or even a reprimand where you are sure it is justified. But it is generally to call the man up and ask his reason;—and to ask him in a tone that assumes that he has a reason, and that you intend to give it fair consideration. You may have to defer action for further investigation, but you have taken the first step and gotten the immediate effect. It only remains to carry on to a decision as circumstances determine.

114. Care of Men. Looking after the mental and bodily welfare of the men is an interesting and important part of the leader's direct responsibilities. More young officers failed in this duty than in any other during the war. It seemed impossible to make them realize what this responsibility meant for them practically. They would not get down to the constant oversight of the homely details that is necessary to keep men fit in the field. A man cannot give maximum service unless he is fit; and when he is loosed from individual responsibility by his membership in an organization it seems impossible to make him keep fit without constant supervision.

This duty is interesting because of the two opposing considerations that have to be kept in mind. You are to build up the men's self respect, initiative, individual responsibility and judgment; and therefore must not patronize them, coddle them, or treat them like chil-

dren. On the other hand you have to recognize the characteristic of an individual in a group,—he immediately shifts individual responsibility to the shoulders of the group. That is the reason why every man of a company in camp will continue to wade through the mud to reach a spring where five minutes work by any one would arrange stepping stones, or to dip water with difficulty from a shallow stream where a few minute's work would dam it into a comfortable pool;—and no one of them would do either of these helpful things until some leader came along and ordered it. So the leader has to be on the lookout to see that his men do all the things that are necessary for their comfort and welfare; and at the same time must do it in such a way as to develop their own sense of responsibility and initiative.

115. This oversight is particularly necessary in the field. The man may be too tired or inexperienced to see to it himself that he has a comfortable place to sleep. The leader knows that the man's work of the morrow will depend on the restfulness of his sleep, and therefore requires him to make himself reasonably comfortable. Above all he gives constant attention to how his men are fed, especially at their breakfasts. He sees that they have the best available shelter and comfort for the noon rest. All this is simply part of his job of grooming and conditioning the human animal which he is using. To keep the men fit and to work them hard is his job,—and the beauty of it is that the more thoroughly he does both, the happier and more con-

tented they are. For the hard play of tough muscles and the stern conquest of serious obstacles bring pleasureable satisfaction to natural instincts in a healthy man,—instincts designed to make him a cheerful and determined actor in the struggle to conquer nature and advance civilization. These instincts of pugnacity and of joy in a fight, of winning out no matter what the obstacle, are readily responsive to appeal, and most helpful to the leader who uses them to inspire his men to greater efforts. There is no credit and but little pleasure in solving easy problems. It is only the hard problem that is worth while.

116. Giving Orders. Many a beginner questions in his heart whether he can get the men to obey him or not. Perhaps this will be the first time in his life he has ever been in a position of authority to give orders. He has been the servant rather than the master; a private in his boyhood gang rather than its captain. He has never enjoyed the habit of command, and, unless carried along by some dominating influence, is ill at ease in giving orders. This is very common among young corporals, and calls for patience and training before they are good. If the youngster by tone or manner in giving the order betray that there is any doubt in his heart that it will be obeyed, he simply invites disobedience out of the Adam that is in everyone. Common exhibitions of this uncertainty are: the sickening apologetic tone and even words, high pitched shouting of the order, accompanying pro-

fanity, repeating the order again and again, and threats as to what will happen if it is not obeyed. These are all exhibitions of inexperience or incompetence, and are sure to lead to trouble. See to it that you avoid every one of them, and school yourself in the correct methods. Here are some suggestions.

117. *How to Give an Order.* In the first place do not give too many orders, give as few as possible. Be sure that the order is proper, and that the thing to be done is reasonable. Then decide upon a suitable man to do this particular thing, call this man by name and thus get his attention, and then in a quiet tone tell him to do so and so, just as a baseball captain tells a member of the team to cover third base. There is no question of obedience, no thought of it. Your quiet tone does not assume that the man is deaf, or a surly dog, or a criminal, but does assume that he is an intelligent loyal member of the team of which you are captain. It will not occur to him to disobey.

118. *How Not to Give Orders.* On the other hand you will yourself stimulate his disobedience if by tone or words you insult his manliness, question his loyalty and obedience, or by threats dare him to disobey. We see this often illustrated in the affairs of daily life, where men untrained in the exercise of authority are required to exercise it, and generally give orders in such manner as to stir up trouble rather than to get cheerful obedience. This is certainly true with most street car conductors and similar holders of a

brief authority. By observation you may get a dozen lessons daily in giving orders,—ten how not to give them, and two how to do it properly.

I once visited as their first regular army instructor a rather new troop of National Guard cavalry that had somewhere gotten the idea that obedience would result in proportion to noise. Every order was roared at the men, and generally accompanied by a volley of profanity. It was an astonishing exhibition of not knowing how to handle men, and naturally did not command the respect or obedience of the meanest man in the troop. It was a pleasure to watch the keenness with which they grasped the correct doctrine of command, and to see the discipline of the whole organization develop under the consequent change.

119. It is clear then that disobedience may often be the direct result of the way in which the order was given, and you should remember this when investigating a case. While it may not justify your overlooking this particular offense, it should enable you to correct the cause of the trouble and thus avoid continued offenses. You may be able to teach the subordinate to give orders correctly, or you may have to take away his authority.

120. *The Why of an Order.* It is a good thing where possible to give the reason for *doing* a thing at the same time that you give the instructions. This not only enlists the man's intelligent interest in carrying them out, but often gives him a chance to do better work because he understands what the desired result is.

There are of course occasions for quick action and for simple action when this would not be reasonable. So in using this idea of telling why, there are two things which you must carefully look out for: first, it must never appear that you are apologizing for giving the order. It must be clear that you are explaining what is to be done, not why it is being ordered. And, second, avoid cultivating a spirit or habit which would make a man feel free to stop and ask why when simply told to do a thing, as in an emergency. So you give the reason for the action only when it is clear that the circumstances justify it, and when it will lead to better results.

121. Explaining the reason why has also a good psychological effect, particularly in the early days of a soldier's training. Step by step he sees that each thing you teach him or require of him has a good reason behind it. His loyalty and willing obedience are thus developed. He comes to feel that what you require is always reasonable. Disobedience would be a flat failure on his part to do his share in the game. He would not think of disobeying.

122. *Necessity for Following Up Instructions.* Equally important with giving instructions is to see that they are executed. This does not mean that you are to stand glowering at your man until he has moved. Go about your business in absolute assurance that he is carrying on; but if he does fail, be sure to note it and take action. Too many leaders feel that they have done their full part when they have given the order. To overlook even slight neglects is likely to

lead to more serious ones; and for a man to be guilty of direct willful disobedience is a very serious thing in any organization, as it threatens the discipline of all and demands drastic action. Do not let it be true that you have gradually led a man into this disobedience through your shiftless leadership, whether due to your laziness, ignorance, or lack of nerve to enforce your authority.

123. In the matter of how instructions are carried out, a most helpful thing is to make it a rule of the organization that whenever a man is given a special task to do, he is expected to report the fact as soon as it is done. You can see the advantages of this compared to the method of telling a man to do something and then letting him feel that you have no further interest in it. The man realizes that you will know how much time he took to do it, and you realize that your duty is not fully done when the instructions are given. It gives you a chance to check up on his execution and to praise his expedition or excellence; and it gives the man a chance to try to win this praise. It is as though a father said, when giving his son a certain task, "Let me know when you are through." He would get better results then he would if he left the lad alone with the feeling that his father would take no further interest in it.

124. *Willful Disobedience.* But with all regard for everything on your part, it may yet happen that you will meet a case of direct willful disobedience in

some certain matter. Some condition quite outside your knowledge or control may have caused it. If you want to handle this case wisely and save the man to the organization, you must realize how his mind is working and act accordingly. He is concentrating his faculties in opposition to this particular thing;—forcing them from the normal easier channels of obedience, he has to concentrate them to the task of breaking out this new channel of disobedience. He has "his mind set on it," as the phrase goes. To win him over to obedience you must first divert his faculties from this concentration. Require him quietly to do some simple thing like handing you some article or adjusting his clothing, anything that you are quite sure that he will do for you. Then by easy stages you may develop a state of mind which will make it possible to discuss the original trouble reasonably, thus regaining your control and saving him from grave consequences. We have a like case in horse training. Where the trainer persists in making him do some one movement a horse often becomes stubborn and refuses to move at all. The trainer then changes absolutely to some simple thing which the horse will do at command,—perhaps to walk and halt and walk again. He thus reëstablishes control, and then through steps that the horse will perform returns gradually to the first test of obedience and finds him tractable. It takes patience and a high order of leadership to save a man in such serious cases as this, but you will take joy and satisfaction in having done it.

Any "goat" can prefer charges and have him severely punished. You may be able to do better than that, and win loyal service in consequence.

125. *Orders Rarely Necessary.* But after all the best thing about giving orders is not to have to give them. In the general case, the better the leadership the fewer the orders given. Teamwork, coöperation, initiative and loyalty of subordinates, all these developments from intelligent leadership make orders largely unnecessary,—and things are done in response to suggestions and in carrying out instructions as to what is to be done. We may envy the leader whose men jump in response to his quiet firm tone of command. But do not imagine that he picked this ability ripe for the eating from any tree of knowledge or life. He has developed a strong character and a knowledge of human nature in some practical school, learned that self-control is the first step in controlling others, and that men respond in kind to the treatment they receive.

126. The Tone of Voice. Not only in giving orders but in all your verbal intercourse, the tone of your voice plays a part quite worthy your consideration. It is a potent element of your personality in its effect on others, and easily within your own control. It may interest you to the point of regarding your tones hereafter to realize the important part that human speech has played in our development from pure animalism. Centuries no doubt passed before primitive man learned the use of language. It was the one big step by which he proved his superiority over the other animals of

creation and assured his progress. For language is the foundation, as it is the agent, of all knowledge; and has alone made possible our present accomplishment. Yet we see men to-day so blind to this, so indifferent to this fundamental difference between themselves and the beasts, that they allow themselves to roar and growl and whine and chatter in close similarity to certain well known species. Others bungle its use deplorably, so one may barely catch their fading tones or must shrink inwardly from their rasping ones. Men actually attempt to win the minds of others and yet speak in tones so repellent that convention alone makes us stay to listen to them. It is a pity they do not think 'to hear themselves as others hear them,' and thus learn not to sacrifice longer this natural asset. For half the power of speech is in the tone.

We can all recall cases enough where it was the tone of voice that caused the trouble. "It wasn't so much the thing he said, as the nasty way he said it" has caused many a man to go to the mat. But it is not alone in making trouble that the tone of voice can accomplish so much. We have also seen the cool quiet tone of a leader bringing order out of chaos and reëstablishing control and confidence among excited men; the virile animated tone putting "pep" into men's movements; and the firm confident tone winning obedient following through danger and hardship. The power of speech is thus seen to be tremendous;—let us think to use it to advantage, and as becomes members of the human race.

127. Supervision. It is plain that the leader's

job is one of supervision and direction. It is his business to see that each member does his part to the best advantage of the team, and so to know the individual capacities of his men that he can assign the right man to each duty. This, as in fact do all the other duties of leadership, requires him to be continually watching the individual performances of his men, commending, correcting, and coördinating their efforts. This forbids his actually taking part in any work himself, not because to do so would be beneath his dignity, but because to become involved in doing the actual work would distract his attention from the duties of supervision, and many things would be going on without his knowledge. If the corporal shows himself anxious to use the pick or shovel, there is always some private willing to lend him the tools and watch his efforts with assumed interest. I recall the case of an officer charged with building a piece of government road in the mountains of California. No one could have been more faithful; he set a wonderful example of energy, but expended it all on personally working the road plow. Meantime the contractor was putting in blind culverts and otherwise so slighting his work that most of the road slid down the mountain that winter.

There are always some members of the team who need to be held up to their work. For the leader to allow them to "get away with it" in shirking their parts of the task, would naturally cause chagrin to the others. The leader is responsible for the spirit of team work, which requires that each man may feel sure that

all the others are equally faithful in doing each his part—and he must therefore see to it that they are. Of course conditions may arise, as when the task is unfamiliar or peculiarly difficult, when the leader may jump in for a minute to show the men how or to set the pace,—but he should never put himself in as an actual performer of the work.

128. Choosing Men for Tasks. The duties of a leader constantly require him to be picking some man to do this task or that. In the minds of his men this is always a test of both his ability and fairness,—and he wants to prove that he has both. He does this by picking the right man for the job, the right man not alone because he is the best qualified but because everything considered it is best for the team that he be chosen. This requires that the leader know his men's capacities and their spirit, and that he shall have kept general track of their conduct and work. Each group generally has certain cheerful willing souls who seem almost to invite the task. The leader who is not sure his orders will be obeyed will always pick one of these men to avoid the possibility of disobedience. The careless leader will pick one because that is the easiest course. Both would be wrong. They would thus fail in fairness, and, by putting extra work on the more willing, put a premium on being mean spirited and so injure the group discipline. They would do better to choose the lazy or sullen ones for the extra work, thus putting the premium on cheerfulness, and showing that they had a sense of justice and an ability to run the team.

129. Cheerfulness. It is plain that men cannot do good work in an atmosphere of gloom. Elastic muscles, alert minds, superior energy and endurance come from cheerful spirits and happy hearts. That platoon is unfortunate which does not contain at least one indomnitable soul (generally Irish) who will joke and jolly the crowd along through hardships and to far greater accomplishment. The boatswain leads the sailors in a swinging song or in cheering as they haul the heavy sheet. He puts this spirit into them for the greater exertions they will make. One group of marching soldiers will sing and joke themselves happily into camp, when other grim and silent ones will barely drag themselves in for their fatigue. Yet true as all this is there are leaders who sacrifice it all by such surly, inconsiderate, dominating control as to keep their men sore and heavy hearted, discouraged with themselves and the work, and indifferent to results. These leaders create an atmosphere of impenetrable gloom, and then expect the impossible in demanding snappy work. Cheerfulness and hopefulness must always emanate from the leader,—no possible hardship or obstacle may justify his failing to radiate these helpful qualities. They shine out from a character too strong and resourceful to be overcome by any obstacle, too confident of the excellence of his men and their ability to overcome it to be other than cheerful in meeting it. You will find occasions when it will test your own courage, physical fitness and vitality to do this, for you must give of your spirit to put spirit

into the men, and by the sheer force of your cheerful determination *lead* them through to a happy conclusion.

130. Growling Permissible. As to growling and grumbling and "kicking agin the government," it all depends on who does it and how he does it. A certain amount of thus letting off steam seems good for the soul of man,—and so far should not be denied to your men. You may ignore it, make light of it, and even sometimes get a good laugh out of it and so clear the atmosphere. You must never indulge in it yourself in the hearing of the men. And if it smack of real disloyalty, then you may not tolerate it, for it will undermine morale and injure the spirit of putting things over at all costs. You must know your men so you may use good sense about taking their vaporings too seriously, and yet avoid anything like disloyalty. As members of a group men lose much of their individual responsibility and become more or less like children. You consider this as you judge their talk together.

I recall the conduct of a French lieutenant whose platoon, just out of a severe fight, was ordered to go back into it in fifteen minutes. He sat complacently smoking while his resting men audibly growled about it and told each other the dire things that would take place before they would go in again. He knew his men and let them growl it out, and when the time was up not one of them hesitated to obey his order to fall in and swing back into the fight. In his place a hot headed youngster could easily have started a mutiny. And equally true, a few vicious disloyal spirits among those

men would have made it wrong for the lieutenant to have allowed them to growl and threaten. Such situations require a level head and a knowledge of the true spirit of the men, and are interesting tests of your qualifications for leadership.

131. Loyalty by Example. One of the basic things the leader has to develop in his men is loyalty,— and loyalty not alone to him and to the team, but to the larger organization. To this end he may do much by the power of his own example in cheerfully carrying out instructions from higher authority. If you are ordered to do some disagreeable thing, do not try for cheap popularity by saying to the men "so and so has ordered this, and we have got to do it." Accept the full responsibility of your subordinate office, and take your men loyally and unquestioningly through the work. Your team is a member of the larger team, and should play its part therein as loyally and keenly as you want the individuals to play their parts in your team. You should try to arouse their pride in having their team do its part well, their interest in the success of the larger team, and their belief in the ability of its leader.

132. *When to Question Orders.* Any questioning before your men of the wisdom of instructions from higher authority, any grumbling from you about their fairness, would injure this fine spirit of loyalty and of coöperation in the larger team. It would show you up as unworthy your position of responsibility in the organization, and thus hurt the men's respect for you. If you have an honest question of the fairness or wisdom

of the instructions, go to higher authority yourself and present your reasons. That is part of your business both as guardian of your men's welfare, and as a loyal member of the whole organization. This is a delicate matter, involving your own sense of subordination, and your judgment as to what is really best. It can never be done in a spirit of brag or bluster, but only quietly, in a spirit of loyalty, true subordination, and desire for the best interests of the whole. Occasions for such action are happily very rare,—if your larger organization is in reasonably good hands.

133. Receiving Instructions. When you receive instructions from higher authority be sure you get their true meaning before you begin to act. The subordinate with the quick cheerful "Yes, sir," and away to the task, leaves a pleasant sensation until we discover that he has bungled the job because he did not half understand what was wanted. Take time to understand, but do not quibble about little details nor fuss about the way in which the order is expressed. You are expected to use your own sense and ingenuity in executing it, so be sure that you have grasped the spirit and purpose of the order, and then go to its execution with an enthusiasm and loyalty which will carry the same spirit to the men.

134. Talking to Men. There is much for the leader to consider in the matter of talking to his subordinates. He may not talk enough, or he may talk too much. He must explain to all the object, organization and plan of any new undertaking. He thus gets

better results and saves a lot of talking later. On the other hand a reputation for constantly "sounding off" as they say on the street and especially for preaching, would practically ruin him. A leader should observe the rule not to talk unless he has something worth saying, and that *nothing is worth saying unless it is worth being listened to.* The habit of talking without demanding the close attention of those concerned is inexcusable, and makes trouble and misunderstandings later. Yet many leaders are guilty of it, and expect to repeat their instructions over and over before they are understood. This is partly their fault and partly that of the listeners,—but the leaders are responsible for both faults. In the first place the leader must talk directly to the point. If he has not this ability, he must self-train in it, which he may daily do to advantage, both at home and abroad. Let him first think what he has to say, even exactly how he is going to say it,—then say it *and stop.* He will not talk as much, but it will go farther. There are many men so unaccustomed to saying things which really count, that they become embarrassed and confused when they find themselves the object of close attention. Yet the leader must meet this, for holding the close attention of the men is the second and equally important part of his responsibility in talking successfully.

135. *Demanding Attention of All.* When you have anything to say, to one man or to many, *get full attention first, and insist on having it all the time you are talking.* We so often see the absurd situation of a

leader making remarks which he considers important and the men of his group plainly giving attention to other matters, even engaging in side conversations. When you have to talk to a number of men, call them all about you, and in front of you where you can see all their faces, and as near you as practicable so you may speak if possible in a conversational tone. You will have to give this constant attention, for the devil prompts some men always to slip around behind you, while others always take the most distant seats and await the Biblical invitation to come forward. With the men thus before you, you can make sure that your points tell. If an interruption occurs, immediately stop talking until all can give attention again. If your remarks are for everybody, everybody should hear them and *you* are responsible that they do. Make that a rule, stick to it yourself, and you should have no trouble.

136. *Talking to Individuals.* In talking to an individual, try to be so clear and definite that you will not have to repeat, and let it be understood that you expect such attention from him that repetition will not be necessary. Of course, you sometimes have to deal with a mind so untrained in concentration that it cannot take things in and retain them, and you will have to be patient in making yourself understood. The meanest type of mind is that which keeps thinking, while you are talking, of what it is going to say when it gets a chance, and gives your remarks just enough attention to note when a pause comes so it may begin to talk.

This kind of man is a curse in any walk of life, and not to be tolerated in the Service. The art of listening is a valuable one. Every one should cultivate the habit of concentrated attention to what is being said if it means anything to him. This is particularly true of receiving verbal instructions, and promotion is more likely to come to one of whom his superior can report that "he gives his full attention when you tell him anything, and you never have to repeat."

137. *Example Better Than Talk.* In the line of not talking too much, it is well to remember that American spirit is not aroused by Napoleonic addresses before the fight. If the leader wants keenness and enthusiasm in doing a piece of work, he arouses them rather by example than by words. You cannot put your men "on their toes" at drill by telling them that you want them there. You must bring the "follow me" spirit to its conduct, and put so much cheerful energy and vitality into it that your spirit is contagious. By keen direction, happy suggestions, possibly a bit of competition, and most of all by example you put your men on their toes unconsciously, and hold them there till the drill is over. Then you may all talk about how good it was, and share the credit.

138. *Proper Subjects for Talk.* On the other hand there are things that you must talk about. Your subordinates must understand your plans for you want their coöperation in carrying them out. Remember that while you are dealing with intelligent men, they still are not wizards to be able to divine your thoughts.

So do not assume a manner of aloofness and superiority, or wrap yourself and the plan in an atmosphere of mystery. Explain frankly what you are getting at and how you intend to get at it. The atmosphere you want is one of mutual understanding and confidence. You get it, however, not by saying you have it, but by showing you have it in the way you treat the men.

Another subject for you to talk on is discipline, its objects and its necessity. Many men have never thought about it, never realized the necessity for obedience and the advantages of cheerful obedience, never heard of teamwork or thought of loyalty to comrades. As occasions arise you can explain these things in a way to make them interesting and very real influences on the men's conduct. This helps build up the group spirit you want. You may often get better results from explaining the bad effects that an offense has on the discipline and reputation of the group than you would from punishing it. A not inconsiderable factor in building morale is the effect from the intimate talks by the leader on all the subjects in which morale finds its roots. This important matter is now in the hands of a separate section of the General Staff, and all manner of material will be available for your use. The point here is that you use it with an earnestness and sincere belief that will carry conviction. Otherwise it will be as valueless as the singsong reading of the Articles of War, which leaves the men convinced that they are meaningless.

139. Talks by the Commander. The larger the

command, the more important that the commander make occasions for assembling all his subordinate leaders in a body and talking to them of his policies, his plans, and of how things are going in general. The day has passed when the source of authority is supposed to be veiled in awe-inspiring majesty, whence issue commands for servile obedience. That commander who denies close relationship to his subordinate leaders, who does not take them into his confidence and let them know his plans and how he proposes to carry them out, creates to-day the suspicion that he is not sure of himself in his job or of the correctness of his plans and purposes. The clever officer does not fear close scrutiny and does seek coöperation and suggestion. He wants to be the captain of a team whose members give intelligent coöperation; so he gives them a chance. For this purpose he brings them together in a body where shoulder to shoulder they feel their comradeship in a common cause, where they all get the inspiration of their captain's personal leadership, and absorb enthusiasm from his personal presentation of his hopes and plans. All are thus filled with a common purpose and return to their tasks each better fitted and more highly determined to play his part to the best advantage of the larger organization. Thus in the late war the most successful American commanders, like General Summerall, took time and pains to go about before a battle and explain in person to assembled groups of their commands the general plan of the coming action and the exact part each particular group was to play.

There was no effort at oratorical appeal to passion or patriotism, simply a recognition of the men's ability and willingness to do their full part if they only knew what it was. We Americans are all "from Missouri," and need to be shown. But when we once understand what is wanted, we jump in heartily and put it over.

140. Mutual Acquaintance Among Subordinates. Another important thing is to get subordinates together in such a way that they will get to know each other personally. They are really partners in the same enterprise, and a knowledge of each other's personal equation is quite indispensable to their successful team work, while personal acquaintance and even better friendship, will add tremendously to their efficiency. Thus in battle the covering fire of artillery is far more efficient when its commander knows that his friend Bill is out there commanding the infantry. Therefore we take pains to bring those two commanders into personal relationship before the battle. It is important in any command from a squad up that the leader make occasions for getting his subordinates together in friendly personal relations. Hence the British regimental mess, and the American social functions. The leader maintains and insists upon good fellowship among his subordinates and thus secures good teamwork.

141. Relationship Between Leader and Men. The relationship which should exist between the leader and his men is a difficult thing to explain accurately. It depends largely on the leader's personality, and

accordingly each must work this out for himself. This is almost always a matter of difficulty and embarrassment for beginners, who are apt to go to an unhappy extreme either in surrounding themselves with an atmosphere of isolation and autocracy or in showing too much familiarity and even frivolity. Let them first remember that the leader is not an autocrat or dictator, but the foremost of his companions. This position puts responsibility and authority in his hands, and a certain restraint on the perfect freedom of his relations with the others. He may and should be in relations of mutual and absolutely impartial friendshp and confidence with his men, yet there must remain in reserve a something of superiority and true dignity which they recognize, and which makes it natural for them to respect him and obey his instructions. He may be friendly, but must not be familiar. He should be courteous and thoughtful for their interests, but must never be patronizing.

142. You will notice that a real gentleman or lady is always courteous to those in subordinate positions. The real superior has no anxiety about his prestige and is quietly at ease in dealing with subordinates. Those who bully them are thus showing that they have not had long experience in exercising authority. The true spirit of America believes in the dignity of labor. Our nation was built in the actual sweat of our forebears, who hewed the forests and tilled the soil with their own hands and did not attempt to enslave the labor of the natives as did the pioneers who colonized the countries

further south. That spirit survives and makes it natural for us to respect those who do their parts well in whatever activity fortune has placed them. That is the spirit by which the leader is to regulate his conduct, and you can see how he would offend it by anything like patronage or exhibitions of either pompous authority or childish familiarity. Both men and leader are each entitled to the serious consideration of the other, and to respect in direct proportion to the ability each shows in performing his own part on the team, and each will be judged by this test. As an officer in one of the new war organizations put it to his men in explaining the spirit he sought in training, "We are all on the same team. It happens that I am in the pitcher's box now, but some day each one of us will have to come to the bat."

143. Reception of New Men. The ultimate success of a new man joining an outfit depends of course on the real stuff that is in him. But much can be done to hasten this success. It has been the universal practice of the ages to haze the newcomer, and thus bring out this real stuff if it is there. But this is not approved in modern practice, which aims to get good results quicker through encouragement, and by showing him how, rather than from "baffing" him on the head with a marlin spike for not knowing. Modern battle conditions demand manliness and self-respect in the soldier. A beginner's "freshness" or lack of earnestness may be corrected by methods less expensive to character than those which injure these essential qualities.

So this becomes another care for the leader, who must see that each new man gets the right start if possible. You may rely on the fact that most men start with the intention to make good. It remains for you to encourage them along that line and try to prevent their being switched to the other track. To most of them an early exhibition of friendly personal interest in how they are coming on will be a great help. There will be many things that they do not understand, and some real or fancied troubles. This is your chance to establish a relation of confidence in which they form the habit of bringing these troubles to you for solution, instead of letting them rankle in their minds and act as deterrents to the good impulses for work. This gives you many opportunities for improving the group spirit and may some day be the means of clearing up real grievances which might otherwise lead to serious trouble.

The man's future depends largely on the start he gets, on his first impressions of the spirit of the outfit, and on the habits he personally forms. The smarter he finds the outfit to be, the more pride he will take in belonging to it. The closer attention he is forced to give to the exact performance of little details the sooner he will get the habit of doing things exactly right, and the sooner he will become a helpful member of the team. You can teach new tricks to new men much more easily than you can to old ones, whose well formed habits you must break before you can implant the new ones. New men are a valuable asset to a live

leader, for he can come nearer making them the kind of men he wants.

144. Depending on a Man. You can make a man feel so strongly that you are trusting him to play fair in a certain matter, "put it up to him" in such a way, that his sense of manhood and good sportsmanship will make him feel that he owes it to you to make good. This is a strong influence on conduct,—too strong to be used constantly. It may easily become burdensome to ordinary mortals, who generally want more freedom from the promptings of conscience. The point is to use it only in special cases, and thus get its good effect both in results obtained and on the man's character. When you do use it, do so quite naturally and easily without too much fuss or talking, and certainly without formally "putting him on his honor." There should be no apparent question of your confidence being justified, —it is so sure that you do not have to talk about it. Here is an illustration: I found in my command at Camp Grant a husky soldier who was a prisoner serving a three months' sentence, and considered a surly insubordinate brute who would never be disciplined. Soon thereafter his major brought him to me with a most unusual request for authority to let the man go to Chicago to be with his wife during a serious operation. The man stated his case,—too proud and obstinate to ask any favors. I discovered that he felt that his first punishment had been a real injustice, and that he had thereafter been so sore at heart as wilfully to defy

authority. I asked how long he would need to be in Chicago,—he did not know. I took the chance and authorized the major to let him go in perfect freedom and stay as long as he found necessary. The man was back long before we expected him, and in a new frame of mind. He soon had the remainder of his sentence remitted for good behavior, and before we left for France he had become a non-commissioned officer and one of the best subordinate leaders for arousing loyal service. Another good citizen made,—or at least saved from the hell he was driving into! If he survived the war he is to-day proud of the service he once hated for its injustice.

145. Take Time to Hear Men. The leader must have time to listen to his men. He must not be too busy to take up this matter or that which any one of them may properly bring to him for decision. It is easy to look important and say, "I haven't got time," but each time he does it he drives one more nail in the coffin of the team spirit whose life he should really be cherishing. The chances are that he declines the interview because he fears that he does not know the answer. But it is far better to take that chance, make the man feel that he was right in coming to you, and listen to his proposition even if in the end you have to admit that you do not know. You must "have time," if you want the loyal coöperation of your subordinates. I know an officer who took charge of an office, and straightened out a tangled organization in Paris, and

the first thing he did was to tack outside his door, "I have got time to hear you." It is much harder to get your subordinates to give you the frank timely expressions you need, than it is to avoid being bothered by too many of them. The busiest leader can and should so arrange his affairs that every subordinate may know that he may personally see the chief if the occasion warrants. In the midst of all the cares of building the Panama Canal, General Goethals still set aside one morning each week for his men, and among all those thousands of employees every Jamaican and Hottentot had the comfort during the week of knowing he could see the big boss in person on Sunday. His gang boss also knew that the Hottentot could go to see the general, which had a salutary effect on his methods, —so in the end not so many actually went after all. Let every one know that any one having troubles is to bring them direct to you and the troubles will rapidly diminish, and your time be well repaid in added organization efficiency.

146. Promotion. Ambition for advancement is a human instinct to be considered by the leader both in connection with his own career and in handling his subordinates. Every one should feel that he has full opportunity to progress as far as his ability warrants. But subordinates must be made to realize that selfish ambition cannot win, that it is only by playing for the team and working for the best interests of the whole outfit that one can win his superior's recommendation

for promotion. Unselfish ambition thus improves both the work of the team and the man's chances for promotion.

147. An earned promotion should never be denied a man when his opportunity does come, simply because his superior feels that he cannot spare this man's services. As unjust as that is, it is often done, and always to the cost of the group spirit. In reality there are very few men who cannot be replaced,—and often to surprising advantage. No matter how much trouble is necessary to train the man's replacement it is far better to let him go than it is to keep him and thus lower the morale of all by showing that your selfishness or laziness is going to stand in the way of a deserved promotion.

148. Knowing the Purpose. Human nature demands that before men can put their best efforts into work they must know the object of it. Purpose is the guiding motive in all life; and we are so made that we seek for the purpose in all our efforts, and finding it and believing in it, we naturally give it our best endeavors. To win this added influence the leader makes sure that each man understands whatever part he directs him to play, its object and importance in the general plan, and what the plan is. Then as the man works he has a mental picture of the plan, sees his part fitting into it, and his constructive instincts keep him interested in making his part perfect. Meanwhile the necessity of thus clearly defining the object of the plan to the man reacts advantageously on the leader. It requires him to

have a clear conception of this object, and thus enables him to hew truer to the line in carrying it on.

In undertaking any new plan or policy, the one most efficient thing to do is to assemble the whole group of men concerned and explain to them what you and they together are going to try to do; how they are organized for it, and the part each is to take; and finally give them such a picture of the whole as may become an inspiration, or at least appeal to their reason.

149. Joy of Doing Work Well. Whatever a man is doing in an agreeable and interested frame of mind, it is natural for him to try for perfection and to take pleasure from attaining it. You can see this reflected in the faces of the men at work under a skillful drill master. These joys from fine execution are the result of a natural instinct, and form one of the best means of getting good results if you but bring them into play. When you see men taking no interest in their work, even purposely doing poor work, you may be sure that something is wrong which needs attention. Proprietorship and self-expression are other allied instincts equally important in this connection. To get the full benefit of the man's instinct to do his part well, he should be made to feel that he has a personal interest in the whole plan; that in doing his part he is using his own skill and resourcefulness; and where occasion warrants, that his arms or tools are his personal property. So the leader watches for the chance, and drops a remark to show that he appreciates all this as he commends the man's accomplishment,—and all the

better if others overhear the remark. He is careful to speak of it as *the man's* work, to praise the way *he* handled it, and to commend the condition of *his* arms or tools. In this way he encourages in every one the feeling that each may show individuality in his work and will get full credit according to its excellence.

150. These same constructive instincts in the men have another meaning for their leader They cause the men to resent finding themselves doing useless work, wasting energy and even approaching failure as a result of the leader's poor judgment, hesitation in making decisions, or blundering through lack of forethought. This makes you see the necessity for knowing your job, and carefully preparing yourself to handle its details.

151. **Joy in Accomplishment.** Akin to man's natural delight in doing things well is the pleasure he gets from seeing things grow toward completion. We all know people who are more or less ruled by this passion. They "get their teeth set" in doing something, and can be interested in nothing else until they have finished it. This instinct is always being appealed to by leaders who understand it. They first make the completion of a task a definite object to be accomplished and then take pains to point out to the men from time to time how good progress is being made toward its attainment. Compare the efficiency of a drill run on this basis with that of the apparently objectless one which simply fills in the time.

Every one is supposed to have some underlying pur-

pose, some goal in life. As Bishop Brent says, even the loafer may be supposed to have the purpose to live as easily as possible. The attainment of one's purpose spurs him on to renewed endeavor, and supplies a continuing interest to his daily work. For we do not have to await the satisfaction of having attained this distant goal. We get renewed pleasure en route from the successful completion of each of the small steps that bring us a bit nearer the goal, and count that day good in which we have taken one. So the leader increases the efficiency of his men by having a definite purpose in what he requires them to do, by letting them know what it is, and by showing them wherein they are making progress toward its attainment.

152. Repetition. We have seen that repetition is used to fix desired habits. It has another use for the leader equally valuable,—in the attainment of perfection. We want perfection at drill for its psychologic effects; and in the man's use of his arms for material effects. So it is of value to realize that repetition is more potent for acquiring perfection than is great effort, and the men themselves should know this. A little of the same thing repeated at different times is the surest way to learn it thoroughly. The doing of difficult things with ease and precision is more the result of doing them over and over on different occasions, than of putting forth great efforts at any one time. This has direct application in drills and in making schedules. It is invaluable in learning to shoot;—lack of time prevents taking full advantage of it, yet much

may be done by spreading the preliminary exercises over all the time available.

153. Competition. The instinct of rivalry or competition, which makes a man strive to excel among his companions, is another of the leader's instruments. This is so powerful a motive that it has to be used with judgment. Once launched in a real contest most men are likely to sacrifice anything to win. I remember discovering one of my young soldiers cheating in calling the hits at the target he was marking. He was perfectly frank in admitting to me that he had called many hits improperly; and when I asked him why, he ingenuously replied, "I heard the captain say we must beat H troop, and I was trying to help." He was so honest that I had to admit that the fault was half mine, and did not punish him. As a general rule what we want from our men is a high average of performance which may be maintained without any strain or impairment of their powers; so you must judge the case fairly before introducing the spirit of contest. You must not be using it eternally to keep the men on the jump, but only on occasions that are worth while. There are moderate things for which it may be used regularly to stimulate effort, as in making the best record for punctuality, etc. But you would not expect to keep a man always on his toes, and so you use judgment to keep the spirit fresh for use on real occasions.

154. Team Competitions. Competition between teams engaged in like undertakings will not only increase

individual excellence, but its great advantage is that it brings the individuals of each team into close coöperation in order that their team may win, and thus give them a better comprehension of the spirit of teamwork. As every leader is constantly trying to develop his teamwork, these rivalries are very common. But where your team competes with another in the same organization it must play fair as a member of the larger team. The same rules of coöperation and loyalty apply to the conduct of your team here, as to the individual members of your own team at home. You may not do anything for your team which injures the other, or lowers it in the estimation of your men. Building up infantry spirit by slurs at the artillery, and artillery spirit at the expense of the infantry, is found to be expensive business when war links them together into the same team and each finds himself dependent for success in battle on the coöperation of the other. "Sure he's good, but we can beat him," is the true mental attitude for contests within an organization.

155. Surplus Spirit. There are now and then men of so much virility of body and spirit that they are unable to expend enough of it on the ordinary day's duties,—and the surplus often gets them into trouble. A good leader tries to accommodate them with enough hard work and play to keep them comfortably steady; while the poor leader, blind to human nature, punishes their derelictions without effort at remedy, and thus ends in giving them a reputation for deviltry, and even

for worthlessness. Yet these very men were capable of tremendous exertions for good had they been properly directed. War always astonishes the community by bringing such cases of reputed worthlessness to the fore in often brilliant performance. They find in the demands of war enough to engage all their surplus energies; and because of this very store of surplus energy they are able to outdo their fellows. Properly led, they may do as well in peace. Giving a man work to "keep him out of trouble" is a wise saying, and well worth remembering when you find some man looking for trouble. It is a well known trick in the army to call up some wild lad who is always getting into mischief, arouse his pride by finding some element of his personality to praise and rely on, and then put him in charge of a squad of men on some task, or even appoint him a corporal. Nine times out of ten he will react to this responsibility by giving unusual service. The difficulty is to find opportunity to promote a seemingly bad man without establishing an unfortunate standard of performance for winning promotion. Such are the interesting things in leadership.

* If any reader, in closing this chapter, has asked why I failed to discuss such and such as most important to leadership—I am glad. For in thus forming his own opinion as to one of its important elements, he is taking a real step toward qualifying in leadership.

. L. C. A.

CHAPTER III

PSYCHOLOGICAL ELEMENTS OF MILITARY TRAINING

156. The object of this chapter is to point out certain elements of instruction and drill, which bear directly on the development in the soldier of those psychological qualities which every one admits are far more than half the battle. Realizing the importance of these qualities, knowing what they are and how to get them, instructors should be able to conduct training with a degree of efficiency which will rapidly make soldiers of our intelligent civilians when called to war, nor cause them chagrin through wasted time and energy.

157. The General Object of Training. The object of all military training is to fit officers and men to play their individual parts as leaders and members of their respective teams; and so to fit them as to be able to deliver their maximum manpower at the time and place of battle. We all know this; the point is for us to realize what it means specifically and practically to us in the daily conduct of training. Then we may hope to conduct it intelligently. If one could gather up and employ all the time and energy, mental, physical and nervous,—all the manpower—that we have wasted in objectless time-serving drills, he could

build Panama Canals all over the continent! Before we ever go to war again it should be made a military crime for a man to appear before his men as an instructor without a clear conception of what he is to accomplish in that particular drill period and a definite plan as to how he is to accomplish it.

158. **The Specific Object.** The specific object of training is twofold and every step in training has in view both these phases of its specific object, and both must be considered by the instructor. In its first phase the object is to turn out a soldier who is physically and mentally fit, instructed in the use of his arms and knowing how to do the various things that service will require of him; and in the second it is to instill into this man the psychological qualities which active service requires.

159. To accomplish the first requirement should not be difficult, taken in a common sense way. There is no great mystery about soldiering. There is nothing a soldier has to learn how to do that is as difficult to do or as hard to learn as many things required of men in civil life, as in mechanics and in sports. Any boy will undertake to learn how to hit a pitched baseball or to kick a football goal in a cross wind. It is easier to hit an enemy with a rifle bullet at 600 yards.

160. We only ask that our military instructor use the same common sense methods, *put the same human interest* into instructing the recruit how to do each of these things that he would use if, as a baseball coach, he simply had to train a beginner to play on his team

that season, because this new man was the only available material. He would not march this man stiffly up to the home plate, have him execute right face and stand with eyes to the front, chin in and shoulders back, while he explained to him at length how to hit a pitched ball; then pitch a swift one and yell, "Wake up, what the h—— are you doing!" because he didn't hit it. Yet we constantly see instructors teaching military recruits by just such stupid methods,—and sagely talking about how it takes two years to train a soldier. They could not do it in ten.

161. Instruction Differentiated from Drill. The coach who was that absurd would be instantly discharged by intelligent management, and some day military instructors will be. The instructor must get out of his mind the idea that when giving instruction he is conducting a drill,—drill is an absolutely different proposition, for a distinctly different purpose, hence conducted in a different spirit and by different methods. In instruction we are teaching the awkward beginner how to do the different things he must learn, and as the coach would use natural language and methods, would encourage and jolly him along, get him to swing his bat and learn its balance, toss him many slow balls and correct his form in striking; so the military instructor should handle his men when teaching them how to play their individual parts in the various phases of the military game. Let each man try the thing at will, not at command, freely look at himself, at the instructor whom he is trying to imitate, and at his fellows whose

efforts may well offer him suggestions for improvement. And all this time the instructor should make corrections and suggestions, encourage the men, and keep them mentally alert and cheerful. It is astonishing how quickly, taken in this way, the men will perfect themselves in the execution of any one of the movements, in reality very simple, required for drill, manual of arms, physical training, bayonet or bomb work, etc., etc. That is a sketchy picture of the spirit for the conduct of *Instruction*. Each drill master finds keen interest in using his own ingenuity and personality to perfect his own methods for thus teaching his men how to do things, and at the same time laying psychological foundations on which to make these men worthy members of his team.

162. Having thus taught his men how to execute as individuals any one movement, for example "right face," the instructor now leads them into a drill in this movement, in which they first attempt its execution together as a squad. The whole atmosphere changes. It becomes your object now to instill the soldierly spirit, to develop the attributes of the soldier, all that is implied by discipline, instant exact obedience, the cohesion of all these men working exactly together as one unit in response to the chief, mental alertness, and accurate control of the body in response to the leader's will. You now gradually become the implacable drill master, intolerant of the slightest inattention, demanding exact execution, and perfection in the slightest detail. Your commands become sharp, your correc-

tions pointed, and directed always to the individual at fault. This is *Drill*,—a matter to be thoroughly understood if you aspire to be a drill master, and never to be confused, nor attempted simultaneously, with Instruction. That is a great failing of many drill masters who have never recognized this distinction. If you will keep this distinction clear in your minds, and realize the differences both in object and in atmosphere, you will have taken the longest step toward becoming good instructors.

163. Training Must Build the Soldier's Character. The second phase of the specific object of training,—the development of the requisite psychological qualities—furnishes the human interest that makes the good drill master forget the passage of time and hear the "bugle" with regret. We have seen that this object is specifically:—to develop leadership in those who are to lead; to fix habits; and to build up in all the spirit of discipline, morale, teamwork, loyal initiative, resourcefulness, obedience, and courageous characters. Let every instructor feel his personal responsibility for establishing these qualities in his men, and for doing nothing to detract from them, and he will take himself seriously to his work. You already understand the meanings of these qualities, and their purpose. It remains to learn how they are developed in training; how one or another, or all, form the important psychological object which you must keep in mind in each step of your work at drill or instruction.

164. Good Drill Masters. Modern war, calling the

whole nation suddenly to arms, demands of the regular establishment that all its personnel be highly qualified as instructors in order to train its raw levies efficiently and quickly. How to conduct training becomes therefore an important part of the student's instruction. And here, as in the practice of leadership, each instructor uses words and methods determined by his own personality, but all based on the same principles. The point is as before, to absorb the principles and then use your own ingenuity to put them into effect.

165. The first essential is to realize that every single step in every form of military training has its own specific dual object,—in technique and in psychological effect. The next essential is to define clearly this object in each particular case, and then to keep the object clear in mind as you plan and as you conduct this particular work. Having the object clearly before you, you may determine at every point of the work whether you are doing the right thing or not. Does it help toward attaining the object? That is the determining consideration in each case. You must therefore prepare for each exercise, not only by perfecting yourself in the niceties of its technique but by clearly defining what this particular exercise is designed to accomplish. Then you may make it keen, interesting, and a valuable experience for the men. And you will double the result if you explain this object to the men, and enlist their interest and intelligence in its perfect accomplishment.

Failure in the above essential has been a pronounced

characteristic of ordinary drill masters. The commonest thing heard on the old time drill field was the sergeant shouting "What the h— are you doing!" Nine times out of ten he did not know himself what *he* was doing—and that explained the seeming stupidity of his men. Lacking an appreciation of this finer side of training we have allowed so-called drill masters to pound away hour after hour on close order drills, our most delicate instrument of training; and to pound so ignorantly and clumsily that they have done far more damage than good to the high morale they were supposed to be developing.

166. Another essential is to keep in mind the fact that modern war demands the development of the soldier's loyal individual initiative. This requires that throughout all his training you are to develop his powers to judge conditions and arrive at a decision, his nerve to act on this decision, and his willingness to take the responsibility for his action. The above essentials, coupled with your own mental and physical alertness and a perfection in the niceties of the technique of what you are teaching, combine to form the sure foundation for becoming a good drill master.

167. The Psychology of Battle. Since the general object of all training is to fit us for the test of battle, the next essential is to have a mental conception of the psychological conditions we may expect to meet on the battle field. The psychology of battle is a study in itself. Enough here to sketch roughly these conditions, and bring out a few salient facts.

Man, an individual, is largely controlled by his emotions—they color his judgment in the calmest moments, in excitement he is likely to become their creature. Men in a crowd are swayed by impulses often so unreasonable as to seem absurd and impossible to any one of these same men standing alone. This is illustrated time and again by the unreasoning, often ridiculous, conduct of mobs.

The strongest instinct in man, handed down from primal times, is self-preservation. When he feels that life is threatened, fear obtrudes. If this fear *possesses* his being, his faculties are paralyzed, his eye distends till vision is obscured, breathing is spasmodic, muscles tremble and physical exhaustion impends; he neither hears nor reasons. At any moment he may blindly abandon all previous standards of conduct, and, forgetful of honor and duty, regard only his safety. Habits and soldierly character formed in training will enable the trained soldier to avoid this.

In a command of soldiers on the battle field, you have a group subjected to the strongest emotions, the ideal condition for developing a mob. They are beyond belief sensitive to emotions. Impulses sweep through them as easily as sound waves through air. If this condition be allowed to grow, some trivial thing may start a panic that will sweep all before it. This is the battle nightmare of experienced generals, especially in dealing with raw troops. Whole commands have been swept away in panic over the shadow of nothing. These instances are rarely reported, and more rarely

recorded in history. They call for cool leadership, for officers who feel the pulse of their men, who know their very souls, and have learned how to steady and control men. Themselves appearing nonchalant, they are constantly watchful to prevent the strain from reaching the breaking point. They themselves, by suggesting hopeful thoughts as to the conditions of the battle, by one means or another, are the author of the impulses that sway the men, and thus by the aid of training and discipline, they bring them through the crisis.

Another not infrequent battle picture is the individual, gone mad. His faculties are benumbed. You have known him as a fine type of man and soldier, and now behold him acting like an idiot. There is no control for him but through the habit of obedience, the result of rigid training, now enforced with an iron hand.

With these true pictures clearly in mind, you may fit yourself so that you will not go into battle unprepared to meet similar conditions, surprised to find your easy control of the drill field gone forever. By giving thought, by observation and self-training, prepare yourself to be controlled and resourceful in emergencies; take advantage of every opportunity that offers even mild excitement, to study the conduct of men, and above all, how it may be controlled. Whenever working with experienced officers, study their manner and expressions for points on control. Think how you would handle each situation, till your mind learns to respond easily to the call of emergency.

You may well accept the cold fact that fear is going

to be present upon going into battle. It was Marshal Ney who said, "The one who says he never knew fear is a compound liar." And the great Turenne, who said to himself upon entering a battle, "You tremble, body. Well, you would tremble more if you knew where I am going to take you." Anticipate this, and do not lend to its power for producing paralysis and demoralization, the potent element of surprise. Accept the fact, and plan to meet it intelligently.

168. Courage to be Developed. We find our personal application of the above conditions in the fact that courage can be developed to a degree; and must be. It is the essential moral quality for a soldier, and thus becomes a prime consideration in the conduct of training. It is possible only with a good physique, good bodily health, and confidence in self, in comrades, and in leaders. This clearly points the way for the training to be given:—development of physique, till the man is "hard as iron," proud and confident of his power to endure hardships; practice in the use of arms and in military exercises, till he is at ease and sure of himself in any situation; such use of teamwork as to make him sure of his comrades and his leader; and all the time, such treatment as an individual as to assure his personal pride and character.

169. Forming Habits. To form habits takes time and many repetitions, and requires that we revert to these repetitions continuously throughout training. Hence the need for long training, and for insisting on perfection of execution in each of these drill movements,

to make the habits good. Each of the things which a soldier will have to do in battle, he must do over and over in training, because as he has done them in training, so will he do them in battle. So it is not alone teaching the man how to play his part that is important; he must be so practiced in his part as to play it correctly by habit. This is particularly true of close order drill whose function is almost entirely psychological; —to establish in the man the feelings of the solidarity and cohesion of the military machine; and to fix his habits, especially the habit of obedience. Here we train their bodies and minds into habits of a common, exact, unhesitating obedience to the will of their leader, which will make his control possible in the stress of battle. The fact that his drills are fixing habits, good or bad, is a serious consideration for the instructor.

170. Practical Suggestions. From analysis of the conduct of various forms of drill and from suggestions for making them good, you may learn how to make yourselves good drill masters. We do not purport to cover completely the field of training, but to show how by applying study and analysis to the subject each drill master may evolve for himself the rules and methods by which he may make his work good. We also give something of the spirit of the different forms of drill, and suggest ideas for the drill master to enlarge upon in his talks to his men when taking up each drill subject, for the purpose of arousing their interest in the work.

171. *Instructing a New Command.* Instruction of

individuals should always be given in small groups. When suitable instructors are not available, as in organizing a new company in war time, the captain must still use the small group system, and train the instructors each day in the work they are to do next day. These instructors will be naturally his new non-commissioned officers, and they have got to be developed and trained as such, to learn how to give instruction, how to command, and how to lead. He forms them into a squad and trains them exactly as he wants them to conduct the training of their men in the same work. He will have each one in turn conduct the instruction of the others, thus giving them necessary experience and enabling them to appear with confidence before their men the next day. This is an excellent system of establishing uniformity of instruction in any command and for developing the ability of instructors, but must include allowing the instructors freedom to improve on methods for the sake of arousing their initiative. By close supervision of their work, the officers control this initiative to insure good results.

172. In training N. C. O.'s for this, he would give for the sake of example especial attention to personal bearing, manner of making explanations and giving instruction generally, tone of commands, etc. He would explain the system to them, that they were to duplicate next day the instruction he now gives them, give no more and no less, and that his drill now was an example for them to follow. He would have different ones in turn drill the others, correcting, and showing

them how to correct, mistakes, demonstrating the points for emphasis, those most likely to cause trouble, and how to remedy them.

These N.C.O.'s will be far from perfect at the first drills. But training leaders is necessary. A corporal cannot learn to command without commanding, and the men, realizing that all are beginners with themselves, will now be less critical than later when they know the game better. These N. C. O.'s must be trained sometime.

This instruction in squads should be given under the direct supervision of their respective platoon chiefs, who should therefore be present at the captain's preliminary training of the N. C. O.'s. This makes for company unity of development, and observes the principle of keeping the commander in charge of his own unit's training.

173. *Supervising Instruction* does not mean taking a central position and watching things generally. It means going from squad to squad; giving close attention to its work; commenting on it; and even drilling it for a minute, thus showing men and leader a standard of performance, meanwhile taking care that everything be done in a spirit of encouragement, nothing to injure spirit, or the corporal's control of the men.

174. *Daily Progress.* Instruction should cover very little new ground each day, but cover it so thoroughly as not to require "instruction" again. The instruction in each new movement should terminate in a drill of precision in the same movement. Each

day's work should include a drill in precision in movements of preceding days, so none will be forgotten. Each day's work should close by having the squads assembled into the platoon, and the day's work be tested under the commands of the platoon chief in a brief drill of precision which unifies the platoon and keeps it in the hands of its chief.

Each drill movement thus learned becomes an asset for all future drills. It is surprising how few are the fundamental movements which learned thus thoroughly admit rapid progress thereafter. The drill book looks endless, but taken in this way can be learned rapidly, the platoon and company always putting up good drill.

175. *Increasing Efficiency.* The daily schedule of instruction, showing specific paragraphs for each day, should be posted where all may refer to it. Those ambitious for advancement may then go to the drill more or less prepared, and thus be fitting themselves for appointment as corporals to replace those who may show themselves unfit. As the captain notes these men, he should try them out in his N. C. O. class; and the platoon chief should call them out from time to time to drill their squads.

War cannot tolerate inefficiency in any grade. The soldier who doesn't know his job will be killed in battle. That might not be so deplorable, but his presence in the group endangers his comrades. Training must be so keen as to make men realize this. The motto for every drill and exercise is—BE SO SMART AS TO GAIN A

SECOND ON THE ENEMY'S TIME OF EXECUTION. That second will save your life. The inefficient must be made efficient, or eliminated. Everybody has to wake up. Men are not in the service as a means of livelihood. They are there to save the nation. Personal considerations no longer have weight. You are good on your job, or out you go is the only rule. And this period of instruction is the time to discover the inefficient and act accordingly. Do not let them "mog" along, dragging down the general average.

176. *Tests.* In many subjects of instruction the men may be advantageously given tests of proficiency. There is nothing better to develop thorough work. These tests should be brief, frequent, cover one prescribed phase of instruction, and in some way the men should be rewarded according to results attained.

177. *Atmosphere.* In giving instruction the men must be kept cheerful. For that matter most of the training for war calls for cheerfulness. Men will never learn to be good soldiers in an atmosphere of gloom. A military leader is always being called upon to radiate good cheer. Men are urged to sing on the march, organizations are encouraged to have their own songs, and when off duty to get together socially and enjoy good fellowship. This creates and cements comradeship, makes the team spirit so essential to conduct in battle, and is an essential phase of training. In the drills of precision for discipline this has little place. They are developing sterner qualities, and are conducted

in an atmosphere of force, exactness, decision, submergence of the individual into the team, absolute dominance of the leader.

In giving instruction you are dealing with the man as an individual. The object is to develop his personal powers, his personal ability to fight an antagonist, his confidence in himself and his own use of his weapons, in his own physical skill and mental alertness. He must come to feel that he personally knows the game, so if left without leaders in the exigencies of battle, he will have the assurance to carry on courageously. You certainly cannot develop him thus in a spirit of gloom, you growling and sarcastic, he sore at heart, humiliated, discouraged, sullen. His mind must be bright and keen for the work, the result of a cheerful, hopeful spirit,—and you must so give instruction as to foster this spirit. That may seem difficult, but if you yourself know the subject matter in its niceties, are sure of its details and wherein lies its perfection, you can make progress toward attaining that perfection so interesting and vital that it remains only for you to be a constant example of cheerfulness and the-getting-it-right spirit for the men to respond in kind.

178. *Progressive Steps.* In learning a new movement much time and confusion is saved by using the squad to illustrate it in each one of the details of its mechanism before you try to drill it. Long preliminary explanations are useless. Men are unfamiliar with military language, few have imagination enough to get any mental picture of what you are describing. Ex-

plain the object of the movement, demonstrating the formation which will result from it; then explain the details of the first step taken at the command march. Have all the men take each his proper first step at the command and then stand fast in that position. Now have them all look around and see how it looks. Make any pertinent remarks. Then order the next step, and again hold fast and look it over. In this way complete the movement. Repeat, cutting down the pauses and comments as results warrant. Very soon they will have done it right. Then carry clear through at command. When this has been done right a few times, change the positions of the men and start all over. One exercise thus conducted should have every man understanding that movement for all time. He will not thereafter have to stumble through it, as does his fellow who has not been properly instructed. Do not be trapped into constantly leaving seven men idle while you teach one stupid man. If it is always the same man who needs additional instruction, he is out of place in your squad. Be sure you are just, then report him to the platoon chief for transfer.

179. *Manual of Arms.* Do not give too much time to teaching the manual of arms in ranks. Men can pick this up more rapidly and accurately out of ranks, working by themselves. In instruction, you must illustrate each movement slowly as you explain it one step at a time, and as you do it have the men follow at will into the same positions. Encourage them to practice out of drill hours. Pick the man who does

best to stand in front as a leader during the drill in the manual. Tell them to handle the weapon always by the muscles of the arm alone. That the man should acquire such familiarity with its balance and feel, that he can snap it about fearlessly and accurately, nor need to dodge lest he hit himself on the head. Nothing will control the cadence like counting aloud in a *firm tone* in the same cadence as the quick time march.

180. *Watch the Feet.* The accuracy of execution of any movement in marching depends on the proper movement of the men's feet, and the success of many of them depends on the command of execution being given with the proper foot in the proper place. A good instructor therefore is constantly *watching the men's feet* to see if things are right. He can often spot the trouble there, when he would miss it by watching their faces. To illustrate: a lieutenant was trying in vain to make his platoon execute properly "platoon right" from a halt, and it was always ragged. Had he watched the men's feet at the command "March," he would have seen that, where every man should step off simultaneously in the right oblique with a full thirty-inch step, they were starting with one or two hesitating steps, which of course broke up the line. Try this movement as a lesson to yourself as drill instructor. You may have to face in the same direction as the men and show them how to step off freely in the oblique at the command; you may even have to require them to take the position of the first step completed without marching, to show them what the correct step should be. You

will have interested yourself and the men if you get it correctly.

More drill movements are made ragged by the men's failing to step off the full 30 inches in the *first step* at the command of execution, than by any other one thing. In your first drills have the men exaggerate this, watch it constantly, until at the command "March" you may always see the left legs swinging smartly out in the *full step*. It will be a helpful habit when it comes to company movements later.

181. *Marching from a Halt.* At the preparatory command in movements from a halt, the men sway their bodies slightly forward and to the right to put the center of gravity of their bodies over the right leg so it may lift and propel the body forward as the left leg swings smartly its full thirty inches to the front at the command "March!" This preparation for the command of execution makes it imperative, if you want a smart movement, that the command of execution *be given* after a uniform length of pause, and not held indefinitely. If it has been necessary to inject explanations or other remarks, after giving the preparatory command, do not give the command of execution then, for the men will have settled back on to both feet while listening, and cannot step off smartly at command. Start in over again, repeating the preliminary command.

182. *Imitation.* While learning a new movement the men should not be held strictly to the position of the soldier, but rather told to look at the instructor, at themselves in their work, even at their comrades.

In learning the facings a man needs to look at his own feet till he gets the hang of it. So in most movements he learns faster by seeing what is going on.

The beginner learns by *imitation* rather than explanation. It is often possible for the instructor to give the command or count for each motion long drawn out, and to execute it himself very slowly, requiring the men to try to follow him; watching their own members to see that they are right. He then by gradual stages increases the speed till they are doing it quite smartly. He may now continue it by the counts, *one*, *two*, etc., as in a physical exercise, commending the men who do well, noting the poor ones for further consideration. The men will soon have caught it, and he can now take it up in the form of a "drill for practice," a smart precise drill for discipline.

183. Close Order Drill. This drill of precision for developing discipline is the ideal of drill. Smart, snappy, full of life and spirit, it should be made the pride of the men and the delight of the drill master. The men should always leave it exhilarated, enthusiastic, and sure of their smartness as soldiers. Attempted only when the men have had enough *instruction* in the contemplated movement to make this possible, you may expect this result if you have sufficient enthusiasm and appreciation of its possibilities to have visualized it, and pictured yourself leading in it.

To conduct this drill you have got to know every detail of the movement yourself. In preparing yourself for it, visualize its execution and note just which in-

dividual is responsible for the correctness of execution of each part. Try to see what faults are likely to occur and how to correct them. You can do this for one movement at a time—you cannot do it for several. But in a short time you will have done it for all, and will find yourself a capable drill master.

It is inconceivable yet true, that there are officers who presume to conduct a drill, and yet do not know for certain how the movements they order are to be executed. They see it go wrong, and cannot tell why; they suspect a certain thing should or should not have been done, but have to slur over it because they are not sure. Of course they cannot make corrections or intelligent comments, hence their efforts to conduct the drill are futile or worse. This may be the fault of having tried to cover too much ground at once. It is most often seen where work is not scheduled in detail ahead of time.

184. 'It is not enough to know the commands and to give them correctly; to make their execution perfect is the real thing. The very essence of drill requires that the instructor shall have analyzed each movement in detail, till he knows exactly what each element should be doing at each instant—then and then only, will he be able to put his finger on the man who went wrong and show him how he spoiled the precision of the movement. Here is General Rimington's analysis of drill and you might well recite it to yourself each morning on your way to the drill ground. "TO DRILL RESOLVES ITSELF INTO THE POWER TO OBSERVE AND

CORRECT MISTAKES, AND SO TO CORRECT THEM AS TO MAKE A LASTING IMPRESSION."

Even with well-instructed troops, individuals are constantly making mistakes, it may be through inattention, forgetfulness, stupidity, deviltry or even ignorance. It is for you to be sure to see the mistake, to let the man know you saw it, to estimate its cause, and then if clever enough apply the appropriate correction so it will not be forgotten. Use sarcasm if it be justified, but do not wound a man's pride unless sure he deserves it. General corrections addressed to the whole company are not effective; no one thinks they mean him. Always indicate the individuals concerned.

185. Even experienced drill masters prepare themselves especially for each drill period; think out in advance what they will do and how to do it to get good results. They appear mentally at ease and resourceful only because of careful forethought. You cannot hope to do well without it. Realize that time is short, each drill is precious, and be sure it brings your men one step nearer efficiency. They are mostly intelligent men. Do not insult their intelligence by going before them unprepared to occupy their full time with interesting instructive work. This puts it right up to you; and no man can occupy a full drill period properly, without having first fitted himself especially for it.

Watch the instructor who has thought out his work, who is quick and sure in correcting the exact individual mistake, and keeps his men alert, keen, interested and

on the jump. His men are sweating blood, but they are getting what they came for, their eyes are bright, and after the drill they are enthusiastic about their instructor and their outfit. Think what such a drill means for *esprit* and morale.

Now watch the instructor, so called, who is unprepared. He gives commands, even these are often incorrect. He shows no ability to get accurate performance—seems incapable of it. His corrections, if he makes any, are general and casual, not aimed directly and unerringly at the exact mistake. Drill lags, the men become bored. They are wasting their time and they know it. They leave the drill disgusted. They are under command of a "dub," and they know it. This is put strongly because you must feel it strongly. Then you will not go to drill and be ignorant of your part in it.

186. This drill of precision is made interesting to the men, not so much by variety, as by striving for perfection in each movement undertaken; by putting your own vitality and enthusiasm into it; by caring so much that every man be exactly right every instant that you cannot tolerate inaccuracy or inattention, and will nail each one of these on the head the instant it appears; and by being interested yourself and showing your interest in the tone of your commands. This requires *vitality* on your part. You give of your strength and spirit, and put them into the men. It is exhausting work. If you are personally sick, your drill will be sick. Do not presume to take charge then; give your subordinate

this chance at command. You may soon so train your eye that it will catch the man the *instant* he *starts* to go wrong; and by calling his name and telling him what to do quickly, you may often save a bad break. Do not waste time and energy to ask "where the h—— he is going." He might stop and answer you. Tell him where to go. This takes training, and knowing the men by name, and above all such an intimate knowledge on your part of the mechanism of each movement that you can stop the slip the instant it occurs.

187. It is possible to prolong this drill too far, until close attention becomes impossible But do not be too easy, too careful of tiring the men. Remember you are trying to train their wills to force their bodies into exact obedience under the most unfavorable conditions. Hence, while the drill lasts, attention must be rigid and performance exactly precise; and it should be continued at this gait until it has tested somewhat their powers of endurance. A good instructor watches this at each drill; the periods will naturally grow longer with practice. They should never be really *long*. The very essence of this drill is *concentrated attention*, and a rapid fire of commands, snappy executions, and terse corrections. Then "REST!!" Do not ruin the effect by dawdling. "Rest!" should come as a climax to smarter commands and execution, and you actually put more "pep" into it than into any other command.

188. Giving your squad a drill of precision should be like training a college football squad. Each group is composed of men with nerve and spirit enough to fight

for the honor of their institution; both have but limited time for training; both must be so trained in individual skill coalesced into teamwork, so disciplined by drill, so accustomed to sure control under excitement, made so confident of their ability and of that of their captain, that they will go to the field of conflict with a morale that knows only victory, and never knows defeat. Then why not make your training like that of the successful football coach? He bows to no time-honored traditions of making automatons of his men, but uses their intelligence. They must come to the field knowing the details of the plays. No time there for explanations.

The *practice is to coördinate and perfect these plays.* It is stiff and hard, under positive direction, with crisp individual corrections, and brief pointed instructions. The men delight in it. It makes them sweat, but their blood tingles at the thought of the coming fight, for they are confident that they are good men on a good team under a smashing good captain. The same plays are practiced over and over again, and with no loss of interest, for every man is striving for the perfection of each play. Every mistake is tersely pointed out before the play is repeated; and all appreciate that only by thoroughness and a sure knowledge of the fundamentals can the team get that morale which is going to carry them to victory.

189. After the men have learned the fundamentals of the schools of the soldier and the platoon, the more advanced drills are studies for the officers and non-commissioned officers. It is not the difficulty of teach-

ing the movements of these larger units, even in their perfection, that causes most ragged drills—it is the instructor's failure to keep the men's interest and attention to a pitch necessary for their accurate performance of the wheels, turns, obliques, etc. A good drill master needs to be a psychologist, by nature or by acquisition, so to handle the men and the work as to keep the men interested and alert. The drills of large units should impress the men with the indomitable force and sureness of the military machine through the cohesion and coördination of all its parts. He at once becomes interested in the perfection of the working of his own part and that of his team; and is humiliated when his team captain leads him astray.

190. *Guides.* The smoothness of drill movements is more dependent upon the work of the "guides" than any other two things. Direction and gait are the two essentials, failure in either will upset the work of the best drilled company. Instruction should include close attention to them from the first.

As any man may find himself a guide at any time, it is absolutely necessary that every recruit be taught these three things:—how to march in a *straight* line, always keeping two points well in front of him in his line of march; how to pick up the new direction after a wheel or turn, quickly and accurately at the correct angle; and the vital importance of holding the gait uniform as the guide shifts from one man to another.

Next, all leaders must appreciate the importance of announcing the guide whenever the movement calls for

it, of seeing that there is no misunderstanding as to what *individual is* the guide, and of constantly watching that this guide be correct as to direction and gait. In each movement and part of a movement there is always *one man* responsible for direction and gait. Unless your study of each movement includes an understanding of who he is in each case, you are powerless to make proper corrections or to assist properly in the execution of movements at drill. The book covers this matter in every case. The great thing is to realize the necessity of considering the guide and the gait in every movement. Remember this general rule: Whenever two or more men march beside each other, they form a rank, and there is always one individual man in that rank who is responsible for its gait and direction, *the guide*—and the others must regulate themselves on him.

191. Each outfit strives to preserve straight elastic lines in marching. Assuming that the guide is doing his part the one thing left to spoil the smoothness is having men correct their positions *abruptly*, thus sending waves through the line, or causing crowding. The fundamental principle of marching in line is that each individual shall march straight to the front, uniformly, at the same rate as the guide; and that he shall make his corrections for alignment or interval *very gradually*. This gives the desired elasticity and freedom of movement. Observe its corollary; when ordering a man at drill to correct interval or alignment, you must be careful to do it *in a tone that will not make him jump*, and thus get the habit of doing it abruptly.

192. *Distance.* March discipline, as well as accuracy of execution of movements at drill, demands that distances be accurately observed at all times. Explain the reasons for this to the men, and thereafter insist on it at drill. Elongation in a column is generally inaugurated at the command for marching, because the men at the rear of the column do not take the full step at the command. Face a rank toward a flank, command forward march and watch the steps of the rear men. At drills, always see that the men in rear obey each command as fully as do those in front.

193. *Alignment.* To get quick alignment of a rank at a halt, give your whole attention first to seeing that the three or four men at the base are actually in *accurate* line as you want it. The others will easily form on such a base. If one of the base men is out a half inch, it is quite impossible to establish the line without infinite fussing.

194. *Comments.* You should appreciate the necessity of *commenting* on the various movements at drill. You are out there as an instructor, a critic of their work. You command "squads right, march." The men try to execute it properly. You say nothing, but perhaps give the same command again. They wonder why. Was some one wrong? Who? No one knows. If it was done correctly, they should have the satisfaction of knowing it; call out, "good." If you think it could be done better, say so; explain wherein, and order it again. Make the drill personal to each man, vitalize it, show the men that you know good work from bad,

and that you want only good. Use your voice. Per haps the general execution is poor; the men are careless perhaps they have not yet settled down to business The tone of your command as you repeat it will be th only comment necessary, and each man will realize tha he must wake up.

195. *Personal Corrections.* But where all are try trying to drill well—and it is up to you to see tha they are,—if a movement has been marred by certain individuals, *they should be corrected personally.* When all, leaders and men, are working together to learn th game, there is no affront in a personal correction, unless you unfortunately put it in your tone or manner in making the correction. Where the mistakes result from shiftlessness, a little affront might be timely, and is no more than due to the others who are trying. You must learn to talk as occasions demand it. A company could arrange to have a phonograph grind out commands, if commands were all it needed for drill.

196. "*Pep.*" The curse of any drill is letting things drag along. Every minute so spent is doing positive harm. You have got to realize the truth of that. The controlling principle for every minute actually spent in training must be learning how to be that one second quicker than the enemy. Your drill hours are long, yes, but every drill manual provides for frequent rests. This means that it is intended that the actual drill shall be so smart, so intense, that rest becomes necessary. Every good drill master bores with full force on the work in hand while he is at it, goes nearly to the limit

of keeping up that high tension; then calls REST! and every one relaxes into a rest that is appreciated. The poor drill master gives rest because he and his men are tired?—Yes; tired in the sense of being bored. No use for him to call attention and pretend to be busy when the captain appears, the dull faces of his men betray him:—as the keen interested expressions show good work in the other squad.

All drill has got to have "pep," and the drill master has got to put it there. Do not talk about "having the stupidest men you ever saw." Men average about the same, and if drill is going wrong it is generally your fault. Stop and think it over. Try to find wherein you have failed and correct it. Perhaps your enthusiasm expected to find "pep" in the men before you had aroused it. Perhaps you have been too impatient, or have run them beyond their limit. They are not as highly trained as you. Be sure you give enough rest to justify demanding keenness when they do work. And at each rest think out exactly what you will do next, so there will be no uncertainty or dawdling when you do take hold. And no matter what the work, from executing right dress to the endurance run, get the spirit of doing it the one second faster than the other fellow.

197. *Alertness.* Military training means mental alertness; quick, sure comprehension and execution of orders. How absurd then for a drill master to get the habit of repeating his commands and instructions two or three times before he gets results. And yet we often

hear this at drills. Such a drill master is developing mental lassitude in his men. His captain should depose him, for he is spoiling his soldiers. Get attention, give a command once, and land on the man who does not observe it. As a test of mental alertness, concentration of attention, try this: Step up to a squad in line and command, "At the command go, numbers one execute about face, numbers two left face, numbers three right face, numbers four two paces to the front. Go!" Then check up and see what men have done the right thing. You can devise many similar tests. They will stimulate the keenness of the squad.

198. Along the same line is the fault of always hepping the cadence when marching. Do it rarely, and for not to exceed six or eight counts,—force the men to do their own thinking and to act quickly in catching step. Otherwise they will lean on the file closer endlessly to keep them in step. And if drill is lagging, one way to put life into it is to increase the cadence to 128 a minute. That makes dragging quite impossible.

199. *Commands.* The actual giving of commands at drill is an art in itself. In addition to the instructions of your drill manual, remember always that your command is for the man furthest from you, the rear man in a column as well as the leading, and *insist on his obeying* your command of execution as exactly as the leading man.

Experiment with giving commands, and you will find that by your manner and tone of voice alone you can actually control the kind of execution your com-

mand receives. You can get careful, deliberate results or quick nervous ones, as you desire. Your tone may be such as fairly to put the men to sleep, or it may have such vim that some muscle must jump at the command of execution. How often we see all the snap taken out of a company by an officer whose commands lack punch and vitality. And again a skillful officer will, by his tone of command, lift a company out of its dream and inject life and snap into every movement; best of all, he can take an outfit that has become "rattled" through poor leadership, the men nervously trying hard but unable to do anything correctly, and with a few quietly given commands bring them back to easy control and accurate performance. If you aspire to become a reasonably good drill master you must study the art of giving commands properly.

200. Where a command of execution is a word of more than one syllable, the accent of command must be put on the last syllable, preceded by enough pause to let it be shot out with compelling force. For example, you cannot get snappy execution out of the command *At-ten'-tion.* But you can make the men jump into place with At-ten—TION'!

201. In emergency be sure to give the proper usual military command for any desired action. If the men are excited they will be sensitive to any departure from the usual. If they feel that you cannot control them by usual methods, they are likely to become uncertain in their action, to lose confidence in you and their training. To illustrate: A company was unexpectedly

assembled to meet an emergency. The lieutenant in command told the men to "load their pieces." A wave of uncertainty swept down the rank, with here and there a man starting nervously to load. The old-soldier first sergeant, instinctively grasping the situation, jumped in front and commanded, "Steady." And then, "Company, Load!" And the rank stiffened into a confident machine.

202. Here is a senseless habit of the old service which creates a bad effect on new men, and should be dropped. Always in speaking to a man about any object he is using, the custom is to designate it as "*that*" gun, *that* bayonet, etc., in a tone as though the gun were peculiarly odious for some reason. The expression loses all force for needful occasions by its common use for all.

203. *Attention.* One of the constant objects of all drill is to develop in the individual self-control and his powers of endurance. You should therefore insist on a rigid observance of "*Attention.*" Not a muscle should be allowed to move. Men should stand absolutely immobile. Let them know the reasons for this, and they will take a pride in doing it.

204. That attention which is to result in perceptions which will be retained by the memory is more a physical state than a mental one. The spine must be erect, and chest slightly raised to make free breathing easy. If this position of attention be held absolutely, the faculties are necessarily concentrated, and the memory receives clear-cut, complete, indelible impressions. If the body be at ease, faculties are relaxed, and attention

wanders at the call of passing impressions;—a dog's bark recalls some distant scene, a drop of sweat makes you think of the night before, and away the mind goes. Thus the instructor's remarks make but intermittent impressions at best.

If you are appealing to the men's reason, explaining something interesting, they may well stand "at ease." But if you want them to remember exactly what you are saying, exact the strictest observance of the position of attention, and then see to it that your remarks are worthy of concentrated attention. Do not repeat or ramble.

205. Chiefs of platoons and file closers must avoid talking to the men in ranks when the instructor is making explanations, or giving commands. It is impossible for a man in ranks to give attention to two men at once. And their corrections must be directed to the individual at fault, first calling his name, and using a tone that will carry to him alone—all this to avoid distracting the attention of the other men.

206. *File Closers* have an important part to play in watching for mistakes and correcting them *before quite committed*, and in keeping the men alert and soldierly. Give each his own part of the line to watch, his "fire-sector" as it were, and get after him now and then, instead of correcting the man himself, whom the file closer should have corrected. It is a good sign to see a file closer call an individual to attention when the company has been given "rest," and give him some needed instruction. It will not only help this individual, but

will add to the attentiveness of the others during the remainder of the drill.

207. *Counting Aloud.* Instructors should understand the difference between counting aloud for the execution of a movement "by the numbers" and counting aloud to mark the cadence. In execution by the numbers, each count is a command of execution, and so marks the *beginning* of a motion, while in counting for cadence each count marks the *termination* of a motion. For example, in manual of arms by the numbers, the commands will be *Right shoulder*, ARMS, TWO, THREE. "Three" will be given with the left hand at the right shoulder, and will result in having it brought down. In the same movement counting aloud to mark cadence the command is *Right shoulder*, ARMS, One, Two, Three; the count "one" marking the completion of the first motion, and "three" the completion of the last, thus being given with the left hand at the left side, rather than at the right shoulder as before.

208. *Giving Command on Certain Foot.* Whenever you are to give a command of execution as a certain foot is planted, you must actually give it just *before* the foot strikes the ground, in order that the command may make its impression on the men's minds as they plant this foot. You may gain precision of execution of obliques and turns by giving the command of execution as in "By the flank." This is not prescribed, nor desired, unless on some occasion for an effort at extreme smartness, as in a competitive drill. Every commander of a unit must know how to take us

the forward march in step with the music or with a leading element. He gives the command march with the accented beat of the music; or as the *left* feet of the leaders strike the ground.

209. Extended Order. The object of extended order drills is to teach the *mechanism of control* for maneuver and battle. They offer an interesting phase of training, for both men and leaders are here learning the details of the actual plays they are going to use against the enemy. Here are found the principles and movements by which the squad leader trains both himself and his men into the squad team, so they may participate as such in the battle exercises of the company. Here the noncommissioned officer first finds himself playing an independent part as a responsible member of the company team;—whose efficiency as a fighting machine will depend on the excellence of these component elements, the squad teams. Here he gets his best chance for self-training as a leader, and for training his men to work together as a team under him. Here is the best opportunity for developing the necessary individualistic qualities of the soldier. The psychological effects to be had from these drills and exercises are tremendous and demand that these exercises be held frequently, rather than rarely, as has been the custom. A live officer welcomes these opportunities for ingenuity, and gets the best soldierly development from them.

210. *The Fire Fight.* The ultimate object of these movements is to engage successfully in the fire fight

and this introduces many psychological considerations into the conduct of training. Every noncommissioned officer should realize that in the fire fight on the battle field, no matter if the order come from the highest general, its ultimate execution will be carried out through the squad leaders. This is a grave responsibility. In this school he trains himself and his team so they can be trusted to meet it. Whenever the squad moves the squad leader actually leads it. The men take all instructions and directions from their squad leaders, who look to the chiefs of platoons for signals, or direct to the company commander, and repeat them to the men.

Training in the advance by rushes or by creeping should be conducted in this school with a view to teaching the men how to use the accidents of the ground to best advantage, and particularly to training the leader and his men in working together through varied ground *constantly controlled* by the will of the leader expressed by signals. They must advance when and where the leader wishes, halt when and where he wishes, fire when and how he wishes. The absolute control of the leader which will be necessary in battle is thus established here in training. Let the enemy be represented and firing blank ammunition, and enough excitement will prevail to render this so realistic as to afford difficult conditions for leadership and real training for all.

An important point in training in varied country, is to teach the men to get their individual firing positions quickly and properly, at the preliminary command for

firing. For while getting the best available cover that enables them to see the objective, they must still remember their comrades, and observe reasonable intervals and a general alignment to avoid injuring each other.

211. In training thus for actual battle you and your men should think of the conditions under which you will make these plays, and fit yourselves to meet them firmly. As you thus advance in the attack you will hear the shrapnel screeching just over your head, and it is well that you have anticipated this and understand that it is going to burst in the enemy's trenches in front of you, reducing his fighting power against you. Then instead of shrinking with dread as you hear it, you may cheerfully wish it Godspeed on its mission. And this will continue until you are practically at his position, and our shrapnel are screaming by not so many feet over your head. You will also be fired over by hose-like streams of bullets from the machine guns, showers from the troops in position, and who knows what! It is part of infantry training and discipline to accept these cheerfully, realizing that they can be far less injured by accidental hits than they would be by the enemy but for this added shower of bullets.

212. And when the captain gives commands for opening fire, what is your responsibility? To meet that last most important requirement, the delivery of the *most effective fire.* Here is the fruition of the squad leader's training of his team. Has he brought his men to this point confident in themselves and in him? Can he get cool response to his commands, and carefully

aimed shots? Leadership will be tested, the degree of discipline that has been attained. In this approach and in opening this fire are you and your men mutually helping the morale of each other, as do the members of a football team as they trot out on the field to meet their strongest rival—a jolly here, a quiet word there, and a sharp jolt to another? A little conversation in these tense moments will often dissipate the grip that apprehension is getting on your faculties. You may thus help yourself by trying to help others, and thus lessen the strain. If you must think of self, why not think you are big game shooting, where to miss your aim may cost your life. You would force yourself to be steady then, why not now? You would not begin shooting up the landscape then but would hold steady for a good target. Do the same now.

213. *Battle Exercises* are held on varied ground, preferably unfamiliar, and are for the purpose of practicing the "plays" you have learned at extended order drill, developing the leader's ability to make quick decisions in emergency, to use the right "play" for the occasion, to keep quiet control in excitement. They are the practical ends of training, absolutely necessary to fitness for war. Without them, you are no more ready for a fight than a boxer who had learned the blows, the parries, and the footwork, but had never practiced them on a friendly opponent. You will have to act almost as quickly as he, and, under the terrific strain of the battle field, will need that much practice shall have made correct decisions come to you intuitively.

For this reason these exercises are always made as real as possible, by assuming in each case a reasonable military situation, of which your exercise is a part, by always explaining in advance this situation to the men so they may know why they are "making these special plays," by never repeating the same exercise twice alike, by assuming the presence of an enemy and representing him when possible, and by the use of blank ammunition to lend added reality. They should be made very simple at first; you will find that the simplest, if at all realistic, will give you all the excitement and confusion you can well handle. Squad problems are large enough. In fact, until the squad leader can exercise intelligent, quiet control of his squad in emergency, it is folly for the captain to attempt to handle the company.

If you think this too simple, try it. Plan to conduct a squad as part of a problem through some section of broken country, and let two men representing an enemy unexpectedly open fire on you from ambush. If you then handle your men properly, calm their excitement rather than increase it by your own, you are justified in looking for rapid advancement when the real test comes.

214. As soon as the mechanism of extended order drill is perfected, you are ready to apply it in these practical exercises, and it is only thus that you will get any clear conceptions of troop leading, of combat, patrolling, marching and bivouacing. And this is the kind of soldiering, not drill in close order, that the man

had in mind when he enlisted. He will be keen for it, and disappointed unless he gets some experience in roughing it, in the thrill of an advance to the attack, or the stealthy approach of a patrol.

215. In all these exercises, a sense of *reality* must lend the element of excitement and earnestness, so important for the psychological training in control. This is best done by the use of blank ammunition by those representing the enemy. You will be astonished to find how with beginners a single unexpected shot will start the heart beats, and how a few volleys will set their nerves a-tingle. These are the conditions that show up a man's qualities for leadership. And in every organization the officers should be looking out for the men who here show qualities of leadership, and give them opportunities for development. The idea should prevail that every man is a potential leader, and that we need many of them. This will make the men eager to learn their parts better.

216. *Effect on Individuals.* The company is the highest organization in which the commander deals directly with the individual men. Drills and exercises of larger units are primarily for the benefit of the officers. The men, however, get much benefit, when each organization is handled smartly by its leader, made to work smoothly as a well-drilled team, its elements always in good order. And this idea must carry through, down to include the squad. In reality the squad is the prime unit for training individuals, particularly in these extended battle exercises. Here the

leader best studies his men, to learn their individual peculiarities and capabilities. And this he must do faithfully, for it will be vital later that he know which man to send on any given important mission. Well, too, that he keep in mind that his men are studying him as well. He may make mistakes, but if he hopes ever to lead these men in battle, let them not be mistakes of weakness, indecision, or failure to jump into openings that may offer.

217. The squad leader should realize that he is responsible that all his men know their parts so well that he can handle them with perfect control in whatever conditions arise in unknown varied ground. He must practice them in advancing through country with the best possible concealment and the least loss of time and control; in quickly and quietly occupying a given firing position in all kinds of places and under all manner of circumstances; in delivering the kind of fire he wants, and at the exact desired objective; in changing the fire, and the objective; in rushing forward and occupying a new position; in scouting, in rallying; in fact in all the experiences of the field, he must be sure through much mutual practice that they will understand his will, and know how to perform it accurately.

218. *Designating the Target.* One of the most difficult things will be to designate the desired objective for their fire. The living target may not be visible, probably will not be. You have got to direct the fire of your men so the bullets will strike more than a half mile away in a limited space which you can barely

make out with your field glasses. This means for you not only the ability to estimate the range correctly but, equally important, the ability to define the location of that space to your men in such a way that they may aim correctly to hit it. Try this for an objective difficult to point out, and you will appreciate the need for much practice. Always select a target difficult to locate, and require the men to follow your definition of it attentively, till they are aiming at the exact point desired. Then, in the excitement of battle, habit may induce them to look to you for directions where to fire. Otherwise they will fire at will at what seems the most dangerous target, and perhaps by so doing, defeat the very object of your being in line at all. And how many nicely laid plans have been defeated by the premature firing of some undisciplined soldier, too nervous to play his part properly in the teamwork. Be very faithful in much practice of all the phases of fire control.

219. *Loss of Leaders.* Leaders are going to fall out unexpectedly in the battle. This suggests most important practice. Arrange that certain ones shall drop out unexpectedly, without warning, at critical moments in the development of an exercise. See that the next man quietly assumes the responsibility of leadership, without confusing the men. They should be accustomed to this by practice, so that it will not shock them in battle. Be sure that the order of seniority is always known in advance.

220. *Do Not Seek Perfection.* And in all these

exercises, expect many mistakes to be made. Do not try to avoid them by telling your leaders in advance how to handle each situation. No one is going to be able to tell them in battle; and only by personal experience can their minds be trained to do this thinking correctly for themselves. Sacrifice your desire to pull off a perfect exercise, to the greater good of developing their initiative, and willingness to take responsibility.

221. *Decision and Resourcefulness from Practice.* He will be an impossible leader on the battlefield, who, suddenly confronted by a situation, tries to stop and think how Alexander or Baden-Powell would have handled it. Rather let him then respond to the impulse of the recollection that both were men of wonderful nerve, and above all—*resource*; and let him realize now, in his training, that the development of these qualities by practice, is going to result in some hope of his having on the battle field enough of these qualities to make his own quick decision the best rule of conduct. Once out in the country, it takes only a fair imagination, and an honest willingness to use your brain, to devise an endless series of small exercises, in patrol, outpost, attack and similar problems, one squad against another, introducing an element of surprise, in all of which both you and your men will be getting the practice that will develop the qualities of courage, steady nerve, and resource, so necessary for all in battle.

222. Night exercises are particularly valuable for this training. You will be astonished to find how darkness

will magnify the soldier's nervousness, and diminish his common sense and courage. Practice only will ever enable you to operate at all after dark. From adjusting equipment hurriedly in the dark, to keeping up proper communication and control in the advance to an attack, each step should be practiced, until familiarity has developed faculties and steady nerves in these unusual conditions. These exercises are particularly important now, when most troop movements are made under cover of darkness.

223. *Desired Elements in the Critique.* Always and preferably at once on the immediate ground, each exercise should be discussed, how it could have been done, and how not. And in these discussions, do not arbitrate solely according to fixed precepts. Be sure, too, that your criticisms are constructive. Do not destroy all initiative by always finding that the work of the subordinate was bad. Encourage the use of expedients, above all the application of cunning and common sense. These will be invaluable qualities for men engaged in small affairs, scouting, patrolling, etc.;—while in a large way camouflage has become one of the most important phases of the art of war.

224. *Using Time to Advantage.* If the nature of an exercise is such that many must be idle, while the few are engaged, plan to occupy this time with interesting instruction or practice:—estimating distances; explaining some interesting thing connected with the service; form two circuits of the men and hold a competition in the correct transmission of a verbal message; hold a

contest in signaling, in caring for a comrade wounded in some specified manner, etc., etc. Forethought on your part will provide for this. And whatever you do, explain your *object* and *reasons*, and thus enlist intelligent coöperation.

225. There are many homely things of practical instruction that even a well-drilled soldier must know before he is fit to go into campaign:—the proper use of equipment, individual cooking and tent pitching, guard duty, entrenching, small-arm firing, patrolling, first aid to the wounded, and so on. They will seem endless; and there is just one way to learn them, and that is *one thing at a time*. This is an important part of the captain's schedule. He lists all the things he is going to teach, determines the time he can give to each, and then apportions them to the drill periods each day. Most of this instruction can best be given by non-commissioned officers to small groups, for it consists largely in illustration and practice under supervision, where a few men only are much more satisfactorily handled than many. System, forethought and previous preparation in each case, will enable you to cover the whole ground quite satisfactorily. They will lend variety and a practical interest to the drill periods, and result in making the men feel that *they are progressing each day*. Suggestions can be made in the cases of a few of these subjects only, designed to increase interest through emphasizing their spirit.

226. Marching. March discipline is perhaps the most important phase of training for the infantry

soldier. From the first it should be practiced and its rules rigidly enforced. A column marching in perfect order, swinging along with rhythmic stride, is an inspiring sight, and the soldier early likes to be a participant in it. Pride in perfect marching is easily aroused. But greatest attention must be paid to cadence, even in route step; to exact distances; to halts and to observance of the rules of the road. The necessity for all these should be explained to the soldier, who should be made to realize that once the column is formed and started he is as securely locked into it until the next halt as though he were locked into a French box car between stations. Falling out or straggling should be considered almost impossible,—except to save life. What an example of the strength and cohesion of the organization is such a body of troops on the march!

227. Physical Training. This is of the first importance, and readily meets a keen response from the men. They know that they need the highest possible development of physical skill and endurance, that they must be brought in some way from the gentlemanly habits of decent living into a state of preparedness, mental and physical, for the most aggressive, brutal, individual fighting, where the man must kill or be killed. Physical training, and later bayonet combat, with all the forms of exercise designed for this especial need, meet this requirement, if entered into with the aggressive spirit and conducted with a grim earnestness of purpose to be just a shade quicker and surer than the other fellow.

Running is the basis of all physical development. You may expect a lot of "double time," and should be disappointed if you do not get it. In all these drills mental alertness is a prime consideration, and explanations should be very brief. The men must do their own thinking. And physical drills should also be made drills of precision for discipline in control. There are none better for this purpose, requiring such frequent and accurate response to the will of the leader. Even a battalion may be trained in this drill by its own commander. It is the one chance he has in the first weeks to establish the fact that his men make a team, and that he is its captain. Every move, from taking off coats and hats to putting them on again, should be made a matter of uniform precision, done by count. The men will like it.

Military games are an excellent phase of this work. Anticipate instructions in a new drill movement by having the men run from one formation "at will" and form in the one contemplated. Devise stunts that will test their alertness and attention to orders.

228. Military Courtesy. Your strict observance of the forms of military courtesy is a measure of your discipline and soldierliness. All the armies of the civilized world from time immemorial have found it advantageous and fitting to observe strict military etiquette and ceremonial; and these forms are much the same in all services.

The military salute is universal. It is at foundation

but a courteous recognition between two individuals of their common fellowship in the same honorable profession, the profession of arms. Regulations require that it be rendered by both the senior and the junior, as bare courtesy requires between gentlemen in civil life. It is in reality rather a privilege than an obligation, it betokens good standing in a common cause; a prisoner, not being in good standing, is forbidden by regulations to render the salute. This is the right conception of saluting; and in this light you will see that the question should be not "shall I salute?" but rather "may I salute?" And if you are an individual out of ranks you can rarely go wrong by saluting. The precision and snap with which you salute marks the type of soldier you are and the pride you take in your profession. The smart salute indicates that you are so trained as to get the advantage of that second over your opponent; the indifferent one suggests placing odds on the other fellow. It is a pleasure to return a snappy salute, and a strange officer is apt to inquire to what organization you belong. There are so-called salutes so indifferently made that an officer would be ashamed to acknowledge them. He could feel no brotherhood with such a soldier.

229. Guard Duty. Duty as a sentinel is the most responsible, dignified, and serious individual duty that a soldier may be called upon to perform. He must be taught to look upon this duty in that light. Delinquencies, such as temporary absence, drinking intoxi-

cating liquors, or neglect, which might not be so serious in ordinary circumstances, become grave offenses when committed by a soldier who is on the guard detail.

Sentinels are given dignity and authority fully commensurate with their great responsibilities. Officers of all grades as well as enlisted men are required to respect their authority. They take orders from no one except those officers directly connected with the guard. Such dignity must lend grave seriousness to the performance of their duties. This is often the first time in his life that this man has been in a position to give orders to anybody. Properly treated, it may be made a fine means for developing self-respect and sense of personal responsibility and force. The dignity of the sentinel on post should be reflected in the highest degree by smartness in dress, equipment and military conduct on the part of the sentinel. He stands alone, under the eyes of all who pass. He should be an example in soldierliness. He represents his organization, whose efficiency is likely to be judged by his conduct and appearance.

230. Sanitation. This is another of the "most important" subjects. An army command now keeps the best health record of any community in the country. It is the initial care of the medical corps under the commanding officer, and that condition is best served when both are frankly working together for the general welfare. Any system of sanitation fails that does not enlist the coöperation of the line officers and men. Conditions are conceivable in which the men would

better take chances of disease than be worn to death with unusual hardships in trying to bring about ideal sanitary conditions. Both parties must be reasonable and for the doctor as well as the commanding officer stands that fundamental principle of reducing to a minimum the hardships of the men.

When making a camp, the surgeon must quickly decide upon any sanitary measures he may recommend to be inaugurated, so that the necessary fatigue details may go about them at once. This work should be cleaned up with the rest, so that when the men have composed themselves for rest or diversion they will not be upset by the arrival of an orderly announcing a fatigue detail.

231. First Aid. Every soldier should be eager to learn the proper uses of the first-aid packet. Not only may such knowledge enable him sometime to save himself, but even better, it may enable him to minister intelligently to a wounded comrade. Practical instruction will give him opportunity to learn this. He should not be satisfied with looking on from a distance, but should actually handle, and be sure he understands the proper use of, the contents of this precious package. In no one other thing has the Medical Department done so much to alleviate the horrors of the battle field. Let the men go to the surgeon's lecture in the above spirit, let the surgeon force himself to speak the men's language, confine himself to the few practical uses that the men may remember, and instruction in first aid becomes the vital, interesting thing it should be.

This knowledge is particularly important to the members of a patrol. In the service of information the advance detachments must often go on without surgeons, and depend upon themselves for medical aid and attention in case of injury and sickness. In war, the wounded must often lie hours awaiting skilled medical attention. And when you realize what your feelings would be in the presence of a wounded comrade, if you were incapable of ministering to him intelligently, you will now give attention to learning what you may of proper treatments.

232. Ceremonies. With new troops these may be made potent agents for arousing esprit de corps and morale. Occasional parades and particularly reviews enable the man to see his whole command working smoothly together and thus arouse a sense of unity and strength, and feelings of confidence and pride in being a member of this big splendid machine. The martial music of the regimental band, the sight of the national colors with its dignified guard, inspire patriotic emotions that put spirit into work. For the whole regiment to march in review past its colonel to the music of its band is a splendid way to start the companies for their drill grounds each morning.

During ceremonies do not make corrections in the same spirit as at drill. Every one from private to captain must conspire to make the movements as quiet, smooth, and dignified as possible. The men must exercise a self-control that will result in absolute immobility in ranks. A ceremony is really a test of

company discipline and drill efficiency, and generally brings out some failure which should be the subject for correction at the next drill.

233. Information. Training for the service of information can be made most interesting and calls out many soldierly qualities. Patrolling and scouting require high development of individual ability, resourcefulness and sense of duty. Volumes have been written, full of good suggestions. A fundamental one, often missed by the men, is the distinction between the patrols of a covering detachment and independent ones on a mission of information of the enemy. The latter depends on concealment, the former must proceed boldly, exposing themselves, sacrificing themselves if necessary, concerned only in getting the information quickly and surely, and transmitting it to their commander in time to save the situation.

234. Small Arms Practice. Volumes are written on this also. Every good instructor welcomes target practice for the opportunity it gives him to get at his men and to build them into self-reliant soldiers. Government is lavish with the means, it only remains for the skill and enthusiasm of the officer to use them in such a way as to make his men feel that they are ready to meet the enemy. The same spirit of determination to kill may be put into target practice, as is put into bayonet training. This idea was called the "bloody bullet," and was most effective in producing good shots. Our army has developed a system of training which results in a high degree of individual skill, and the

American soldier is expected to be so trained as to have not only the cool nerve but the actual ability to lie on the firing line and make bull's-eyes on the individual persons of the enemy.

235. Other Subjects. Every subject has its own psychology, as it has its own object in the training of a soldier. This psychology and object should determine how the subject should be handled at drill and instruction. Witness the radical change in our instruction with the bayonet when war forced us to realize the psychology of its use and the object of training in it. It should be required that in every subject for instruction the first page of the text be given to an analysis of the objects to be sought.

236. But you have been given enough to point your way to doing this for yourself. Then you will never be found conducting a battle exercise as a ceremony—and I have actually seen that done. You have learned the importance of atmosphere and purpose, and know how to fit yourself as leader and your men as worthy soldiers. If you seriously attempt to do that, you will find your interest in your work increasing and your power to command increasing twofold. You may then look forward confidently to the test of battle. But if you neglect this psychology of soldiering you may expect in battle to see your men huddling together like sheep, because you have not developed them into self-sufficient, self-reliant, capable fighters; you will see their faces turned to you in appeal for directions which you will then be unable to give; and as you see these men of

yours thus needlessly killed and mutilated, you will vainly wish you had taken this work more seriously, and you will hope that the next bullet may take you, for with this failure before you life will be a burden.

237. Riot Duty. While our training has as its object service in the first line of the defense of the nation, it is still possible that the regular army will be ordered to duty in preserving domestic law and order. In fact it is often called to this duty; and its performance with justice to both parties and with satisfaction to the community requires that all have a fair understanding of its peculiar psychology. Officers naturally dread riot duty, with its uncertainties as to how to handle the many delicate situations. It is all the more important that they have as a background for making decisions a fair understanding of the principles involved.

238. Obedience to law is normally the result of public opinion. When this fails in individual cases, the police power is employed. Where many men join together in open violation of law, in defiance of public opinion, they are no longer quite reasonable, and their misconduct may soon pass the power of the civil authorities to control. To meet this contingency every government maintains a military force.

The law recognizes how uncertainty will assail you as you contemplate the performance of this duty, and recognizes also the impracticability of laying down definite rules of conduct to govern you in each particular case. It therefore expressly reposes confidence in your

judgment, intelligence, and faithfulness, and backs you up absolutely so long as you conscientiously use them. But you must cease using force the moment your object is accomplished, and never assume that your function includes inflicting punishment.

239. A study of the psychology of crowds and of mobs is good in this connection. Enough here to sketch how these things come about and are controlled; and to give a few of the more important principles that obtain in mob psychology.

In normal circumstances men as individuals are law abiding and self-restrained, in deference to public opinion and their own sense of responsibility. Some sense of common wrong may unite certain ones into a group for the common purpose of obtaining redress or instituting improvement. This group may start with no intention of committing any overt act or even of actually doing any particular thing, and yet end by being led into most unfortunate excesses.

The individuals who compose the group have to a degree lost their identity and have passed much of their individual responsibility to the shoulders of the group. They thus come to find themselves feeling free to do things they would never consider doing as individuals, and being controlled by statements and suggestions which they would know to be absurd in ordinary circumstances. Thus they approach a point where they do not respond to sound reason and logical argument, but rather react to impulses which are aroused by passionate appeals, daring suggestions,

almost anything that has a catching sound and is often enough repeated. And thus they may end by becoming a mob, susceptible to blind impulses and ruled by unreason.

In its beginnings this group is easily amenable to control, for the "mob will" has not yet taken form, and the individuals still retain some sense of reason, personal responsibility, and fear of consequences. But the longer they remain together, the greater their numbers, the more they are harangued as a body having a common purpose, the more surely does this "crowd will" take form and make possible its transformation into a mob. Therefore by temporizing with the crowd you strengthen its unity and encourage the growth of its concerted will. Action to control the situation must be prompt and decisive, and directed to an immediate dispersal of the crowd. Let the mob spirit once get really under way, feel its unity and find its peerless leader, and it may be controlled only by similar tactics to those of the demogogue who now leads it, or by the use of the armed forces of the law.

240. *Psychological Principles.* (a) A crowd which is to become a mob is in its beginnings cowardly. Its individuals hesitate at open violation of law and are fearful of its consequences. (b) These individual wills are going to merge into the "crowd will," unreasoning impulsive, led this way or that by forces that might have no power to control its members as individuals. (c) The longer the crowd is together, the greater its numbers, the more it is harangued or otherwise dealt with as

a unit, the more completely does this "crowd will" take shape and gain in strength and daring. (d) By temporizing with a crowd you merely allay the individual's fear of consequences and aid in building up a unit of action which will become the unreasoning mob. (e) In its earliest stages the mob itself is cowardly, of necessity undisciplined and with no certain leader or tactics. Brought face to face with the perfectly ordered and quiet discipline and force of the military it recognizes its own inferiority and is apprehensive of consequences. (f) If the military shows uncertainty or vacillation, attempts to temporize or treat with it as equals, it immediately gains assurance and courage. (g) If now the commanding officer of the troops makes the egregious blunder of bluffing in any way, for example, by firing blank cartridges or firing over the head of the mob, the spirit of daring and recklessness will spring to the fore, and lead to uncontrolled bloodshed and destruction. The moral weakness or the falsely conceived gentleness and mercy of the commanding officer will result in tenfold suffering. (h) A crowd split into sections will rarely unite again. (i) A mob is especially subject to the disorganization attendant upon losing its leader or leaders.

241. The fact that troops have been called out establishes the fact that the time has come for the use of *force*. The military must represent this force, dignified, absolute, and without thought of arguing. They must impress themselves upon the crowd as representing the immutable power of the law, solemn, dignified and un-

swerving. The directions of their commanding officer must be carried out promptly and without argument. If a commanding officer of troops ordered a mob to disperse, he fails utterly in his conception of the dignity of his office, and the dignity of law, if he does not employ such force as to result in prompt and complete compliance with his orders. A few deliberate, conscientious shots fired at the very first time the mob fails to obey his orders, will not only save lives in handling that particular mob, but will have established in the minds of all the dignity and power which the military represents, and thereby will have saved bloodshed and destruction at other points of contact between the troops and the rioters. It is the true humanitarian who shows relentless severity at the very outset. This is the fundamental principle of dealing with mobs.

Policemen may push and jostle, club and be clubbed, step on toes and threaten to shoot without doing so; but the military descend absolutely from their true position of dignity and their true function in the law when they resort to such practices in dealing with a mob. They have been called as a last resort to defend the majesty of the law, in mercy let them do it with dignity, severity and without compromise. Done in this way their tour will be shortened, lives and property will be saved, they will be called less often to this duty, and the general welfare of the community and the State will be enhanced.

242. *Practical Suggestions.* It is impracticable to give detailed instructions for the conduct of troops on this

duty. Observance of the following principles, and application of tactical training, should control any situation:

(a) Do not dissipate your strength by making small detachments for various purposes, but always have enough men together at any point of contact to prevent the possibility of the mob getting the better of the situation, and if practicable have sufficient force so to overawe the mob that it will recognize your power to enforce your orders, and disperse without necessity for aggressive measures.

(b) In the execution of any movement *always hold out a reserve for emergency.*

(c) Gain and hold the moral effect on the undisciplined mob, of the quiet, positive, solid and precise execution of movements by your own forces.

(d) Enforce rigid discipline, the strictest observance of military forms and particularly rigid fire discipline. Men should fire only at the command of their immediate commanding officer, excepting an individual firing in self-defense, and sharpshooters who have been instructed to kill any parties firing or throwing missiles at the troops.

(e) If the men have been so trained that they may be controlled accurately by visual signals, their use on this duty will add greatly to the moral effect on the mob.

(f) Be as particular about *security* in this duty, as in the field against the enemy, guarding particularly your flanks and rear from the possibility of surprise.

(g) The commanding officer should immediately establish a system for gaining information as to the inten-

tions and movements of the rioters. He will use for this purpose whatever opportunities local conditions may offer.

(h) Troops will arrest all individuals found in open resistance to the civil authorities, and are required to overcome such resistance, and to secure and keep the peace by the use of whatever force their immediate commander deems necessary. Parties arrested are immediately turned over to the civil authorities. If this arrest is not made in connection with the open violation or resistance, but at a later time, for example the next day, it would then be made by due process of law, the law officer being backed up if necessary by the military power.

(i) In the case of unlawful assemblies to be dispersed, warning must first be given by a civil officer if one be available, otherwise by the commanding officer of the troops. This warning cautions so-called innocent bystanders, and curiosity mongers, that their presence makes them equally guilty with the rest. They must be given a reasonable opportunity to get away.

(j) Where the riots are the result of conflicts between two parties in the community, as in the case of labor disputes, observe the strictest impartiality. Avoid even the appearance of taking sides. Do not accept from either party such assistance as means of transportation, subsistence or quarters. The supreme commander should consult with both, making his decisions as an impartial instrument of law for the preservation of peace and protection of life and property alike to both parties.

and enlisting the intelligent coöperation of the leaders of both sides in the proper observance of the laws.

(k) The above function is for the supreme commander alone. His subordinates, officers and men, must avoid any discussions whatever, appearing only to be what they are in reality, a silent, irresistible force, for the execution of orders in sustaining the law.

(l) The supreme commander should take such steps, using the press and pulpit if practicable, to inform all the public of the existing conditions; what the presence of the troops really means for the impartial but relentless observance of law; that all present at unlawful assemblies even though there through motives of curiosity only, are equally liable; attempting to enlist the sympathy and coöperation of all good citizens with the work of the troops.

(m) The men must be made to understand that they are "in service" in its most serious sense; that the most rigid discipline must be observed; that in dealing with citizens they must be most courteous, yet firm in carrying out their instructions; that they pay no attention whatever, nor appear to hear, insults or epithets from the crowd; that their immediate officers are fully responsible for their conduct, and that the law protects them absolutely in their execution of all legal orders from their officers.

(n) Distinguish the difference between a crowd and its later development, an ugly mob. A crowd may be dispersed by a mere show of force and firm plain spoken directions. The best way to disperse an ugly mob is to

prevent its having formed and reached that stage. Early information and smart patrolling will often accomplish this.

(o) Let it be generally known that any person displaying or attempting to use a firearm or dangerous weapon or a stone, brick or other missile, will be fired upon by a sharpshooter without warning. At such time as this such a person is a public enemy, to be dealt with relentlessly.

(p) Let it be understood by all, your own troops as well as the public, that the force which you will use in enforcing law will be military force, and military force only, bullets, bayonets, sabers, used as they would be used in war. That sharpshooters will always be detailed to shoot down parties firing or throwing missiles at the troops. This should have a most salutary effect.

(q) Be sure that every man to the lowest private has a clear understanding of the mission of the troops. Then caution them to avoid any talking about it whatever. Do not tell how strong you are, how you are going to do this or that, get the full advantage of keeping the rioters ignorant of your strength and plans. This has its moral effect as well as physical.

(r) Avoid doing police duty unless ordered by competent authority. It is not your proper function.

(s) The horse is a cavalryman's best weapon for persuading crowds before they have reached too ugly a stage. The horses' haunches make the more efficient end for this, and the more nervous the haunches appear (stimulated by a proper use of the spur) the more

efficient they are. Remember that such methods are for use only with small crowds that have not yet reached the ugly stage.

(t) In dealing with an ugly mob only stern, inflexible, military means may be used; and remember that the sterner and more inflexible they are the more efficient and humanitarian they will prove. In this case you will never allow your troops to come into personal contact with a mob, if it can be avoided. If a charge is necessary it should be a military charge, driven home so relentlessly as to accomplish its purpose promptly and surely, and to inspire a wholesome awe of your troops in the future.

We are now contemplating a situation that requires actual fighting, and all the tactical principles for fighting an enemy in war time are equally applicable here. Their weak points and yours are the flanks and rear. Surprise and unexpected contact are as potent here as in the field; to be caught changing formation, or unable to maneuver and get into position, is equally dangerous. Streets and buildings to be entered or left, become defiles with all their advantages to the enemy. Entraining and detraining are particularly dangerous in the immediate vicinity of the enemy, and arrangements must always be made to avoid it. Reconnoissance and guard duty must be performed with the utmost faithfulness. Whether entraining, on the streets, or in camp or quarters, it will be a negligent leader who allows himself or his men to run blindly into difficult situations. The unexpected and persistent

appearance of active patrols in affected districts will be as disconcerting to rioters as to the commander of an enemy's army. In marching through a street, your flanking patrols for protection from rifle fire of the enemy, are dismounted sharpshooters marching on either side-walk, watching the roofs and windows on the opposite side, with orders to shoot any person starting to fire or throw missiles at the troops. In the case of large mobs, your turning columns are troops moving in parallel streets, who attack the mob in the flank and rear while you hold them in front (these flank and rear attacks must always be made so as to leave corresponding streets open for the mob's retreat). The object for which you were called out is your military mission. The information you immediately proceed to gather of the strength, resources, intentions and movements of the rioters, is your military information as to the enemy. Maps of the community with all necessary data as to location of public buildings and their facilities, lines of communication, water supply, etc., are your military information of the terrain. And you should go about gathering this information as assiduously as you would in actual war.

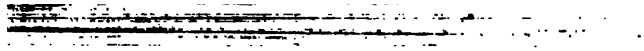
(u) In the matter of controlling the situation you should endeavor to have the civil authorities close all saloons and similar places that will be natural meeting places for the unruly elements. You may also find it best that they forbid assemblies at such times.

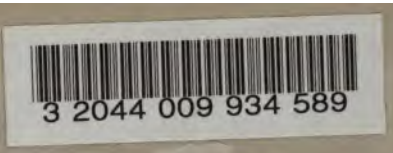
(v) Be particular that you yourself do not indulge in drinking at this time. Conditions may require you to

take grave responsibilities, even to taking life, and you must not be in a position where it may be said your judgment was even in the slightest degree influenced by drink.

243. Conclusion. The lesson we have tried to bring home is this:—that you can become a good drill master and a good officer only when you have taken a personal interest in yourself as such. Certain points have been enumerated here. Any one of you who takes this up seriously will begin to find himself interested in the effects he gets from each thing he does or says at drill; will find himself experimenting with new ways of putting things; and will himself observe or work out many more of these helpful points than are here given. For example, an officer who is thinking of the effect he is getting will not make a general explanation of some point or movement in drill and then immediately follow this explanation by ordering the execution of some other movement which has nothing to do with his remarks. Instead he will at once make some personal application to bring his remarks home to those who need them, or order the movement he has explained and thus illustrate the points he has made before they are forgotten. Reasonable as this seems when we think of it,—this very point is being constantly missed by our ordinary drill masters. Think of these things yourself when at drill, whether in ranks or in front of them. You will learn more from personal observation and *thinking* than from all the books that could ever be written.

While if this does not appeal to you, if you are not interested in the human equation of your job, you have chosen the wrong profession. Our army officers must be preëminently good instructors, which demands sympathetic touch with human nature. Our most difficult task will be to fit the millions of civilians to be soldiers when war comes. We were not prepared for that task in the late war, and we suffered because of it. An officer who does not fit himself to be a good instructor, who is not so good in the art that he may be an instructor of instructors, is not playing his part. He is not worthy of his commission. If he is not interested in developing the character and soul fiber of his men, he should resign,—and find some job in which he may deal with men as with any soulless commodity. He is no fit leader in a profession seventy-five per cent. of whose efficiency depends on morale.





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